

THE PACIFIC.

FIRST PURE, THEN PEACEABLE - WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1234.]

SAN FRANCISCO, CAL., OCTOBER 14, 1875.

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Correspondence.

Capitals of the Old World.

IX. THE HAGUE—IN THE LAND OF DYKES.

EDITORS OF THE PACIFIC:

A ride of six hours in the cars brings one from the capital of Belgium to the capital of Holland, and travelers who leave out of their programme this land of dykes and ditches, as Oliver Optic calls it, miss a country that is accessible and full of interest. The "hollow land," as the name Holland signifies, is officially recognized as "the Netherlands" by its constitution and by other governments. It is a small kingdom with no more inhabitants than the city of London, but in the past it has steadfastly refused to become absorbed in other nations, although Spain, Germany, and Belgium have swallowed, or else been swallowed by, the Dutch nation.

A large portion of Holland is about forty feet below the sea level, the land being reclaimed and protected by means of dykes. Chief among her cities is Amsterdam upon the Zuyder Zee. It is a second Venice, being in part located on ninety islands, and having a canal in the center of many of its streets. The fact of there being three hundred bridges in Amsterdam is evidence that its canals are not few in number. The chief business of the city is ship-building.

* Rotterdam is the second city in size, and is similar in style to Amsterdam. The chief occupation of its inhabitants is said to be that of coloring meerschmauns.

The Hague is the third city in size, and is the political capital of the nation. The definite article is always used as a part of the name, Hague signifying hedge. The land was once enclosed within a hedge, and was a royal hunting park.

It seems as if there could not be a cleaner city than The Hague. Its streets are neatly paved with bricks, placed upon edge. The houses—some ancient, having quaint, pointed gables, others modern, having flat or mansard roofs—are well kept. In many cases they face upon beautiful lawns, between which and the street is a ditch filled with water, which does away with the necessity for a fence. Most of the streets are densely shaded with trees. Here and there statues grace the public squares, and quaint old windmills, with fans slowly turning, divide your attention with the street scenes. Dogs fastened into traces are made to draw carts. Men in wooden shoes, women with most fantastic head-gear, soldiers with ill-fitting uniforms, join to make street scenes not to be found everywhere. The Hague has no remarkable buildings. Its royal palace, its parliament house and its National Museum are the chief, and they are very ordinary. The Museum contains, however, a fine collection of pictures by painters of the Dutch and Flemish schools. The most noted in the Dutch collection is the "Young Bullock," by Paul Potter, which is valued at \$25,000, and the "Dissecting of a Dead Body," by Rembrandt.

A little out of town is the Queen's palace, known as "the house in the woods." We drove out to it just in time to see the Queen enter her carriage for her morning visit to the beach at Scheveningen. In her absence we were shown through her apartments within the palace. One room is hung with richly wrought silk from China, another with Japanese silk, upon which are worked by hand beautiful birds and flowers. The ball-room walls are painted with some of the best pictures that have ever come from the pencils of Rubens, Rembrandt and Jordans. A sad life is, however, the portion of the worthy queen. King William III., her husband, rules the nation better than he governs himself. Although advanced in years he is, and for years has been, so notoriously unfaithful to his marriage vows that his royal wife will have nothing to do with him, except on state occasions. A palace is at her disposal, loyal subjects honor her, two sons in mature years love her, but her life is, nevertheless, a sad one.

The Hague has just witnessed a conference of the advocates of the international arbitration. The opinion is expressed by many papers that the nations of Europe must be united before they can have an international tribunal; but the sad truth is the nations are arming, drilling, and jealously watching one another as never before. All are fearing that Herzegovina may prove to be the spark which is to ignite all Europe.

H. E. JEWETT.

AMSTERDAM, Sept., 1875.

The Pacific Sunday-school Lesson Help.

LESSON—for Sunday, October 17, 1875—John xiv: 1-7.

MANY MANSIONS.

Vs. 1. "Let not your heart be troubled." Jesus sees the gloom gathering over the hearts of his disciples. He has just had with them the last supper. He wishes to furnish an antidote to their depression. And mark what the primary thing in that antidote is. It is faith in God raised to faith in himself. "Ye believe in God, believe also in me." He takes them up, showing their confidence and trust in God, who is over all and about all, and whose power and goodness are guarantees that those who rest on him will be abundantly cared for, to the special support which comes from faith in himself, as their Savior, shepherd, friend, companion. In this way they will get all the support of the hopes of the Gospel and salvation, in addition to those which come from trust in a benignant Providence. This, first of all, is Christ's recipe for sorrowing hearts—faith in God, qualified and made specific by faith in himself. These are not two kinds of faith, but different stages of the same fundamental principle, each in its truest and best form implying the other.

Vs. 2. Here we have another element of consolation. He points to the home above. The "Father's house" is evidently known, for it is where Christ goes, and where he prepares a place for his disciples. In this house are "many mansions." This shows the roominess of heaven. There is no danger that it will be full so as to exclude any who are prepared to enter. This assurance is one of the unthought-of blessings of the Gospel. We have no occasion, because of it, for anxiety about reserved seats. Heaven is roomy and never packed, though destined to be occupied by "a great multitude which no man could number." "If it were not so, I would have told you." In what an attitude of considerate thoughtfulness this remark presents Christ! It justifies the inference that, if there were any other limitation respecting salvation, he would, at some time, have told us of it, and that, therefore, those who follow him will find no unrevealed obstacles in their way, shutting them out of the heavenly home. He here virtually assures us that he reveals to us all that we need to know about the way of life and the future world. "I go to prepare a place for you." One of the objects of Christ in leaving the world and going to Heaven is "to prepare a place" for us. This implies that each is to have a definite mission in heaven—"a place" suited to him, his capacities, activities, needs. Christ works on a plan, and utilizes all gifts. Heaven is not a Bedlam of goodness, a locality where all the good are thrown promiscuously together, or where they range lawlessly. It is a place of order and harmony. Each has his place, and each is in his place.

Vs. 3. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Christ in heaven is busy, among other things, in preparing places for his people, and then coming and taking them to them. He comes for none till his place is ready—the place exactly adapted to that one—and the place is not ready till the person is ready to fill it. He prepares the person for the place, and the place for the person, and then the two are brought together. We may be sure, further, that when Christ has a place ready for us up there, he has no place which he needs or

desires us to fill down here. And that place is promotion. "That where I am, there ye may be also." It is in the higher presence and fellowship of Christ. Who should not look forward with joy to such a fellowship, to be continued forevermore, though he looks across present sorrow and the pangs of a brief separation?

Vs. 4. "And whither I go ye know, and the way ye know." Jesus here shows how the fortunes of his disciples are linked to his own. It is of his going to the Father, and then coming and taking them to the prepared place, that they may be where he is, that he here speaks. And now he tries to comfort them with the remark that by this time they know whither he is going—to the Father—and also the way thither—the way he goes, first of all, and then the way they are to take to follow him; for his way, in the sense he here uses the term, is also to be their way—namely, a way of death. Master and disciple must alike go to the Father's house by the way of death, and he is here speaking of the way common to both.

Vs. 5. Thomas, slow of faith but true of heart, walking on the lower grades of discipleship, but clinging to Christ with dull, heavy confidence, "saith unto him, Lord, we know not whither thou goest; and how can we know the way?" He cannot quite comprehend, because he is not willing to receive it, that Jesus means that he is going at once to the Father's house by the way of death. He has, perhaps, some feeling that his work on earth is not yet done; some expectation, possibly based on a misunderstanding of Old Testament prophecies, that his divine mission still lacks much of completion, and that Christ must needs go somewhere else and by some other way, and look after these unfulfilled pledges. Therefore, unwilling to interpret the Master as he seems to say, he says: "We know not whither thou goest; and how can we know the way?"

Vs. 6. Jesus, going at once to the deeper practical truth, thinking now only of the way as it is for the disciples, pointing to the spiritual and essential elements of it, and not to any outward characteristics of it common to himself and them, looking to the saving power and not the passage-way to be traveled, says, in words the most arrogant that ever fell from human lips, if the lips were merely human, or the most majestic, if the lips were those of the Son of God: "I am the way, and the truth, and the life." He here declares himself to be the way of salvation, the center and source of the truth essential to salvation, and the seat and giver of the life that constitutes salvation. Whatever means or influence, whatever truth, whatever life-imparting power may be employed at any time or anywhere, to bring men to the Father, their Savior claims it of himself. All saving instrumentality or potency, whether working consciously or unconsciously to men, everything that leads to the Father, is of himself. This is the doctrine of mediatorial agency and influence on the earth as taught by the Divine Mediator himself.

Vs. 7. But while he thus mediates between man and the Father, he identifies himself in nature and character with the Father, so that to know him truly is to know the Father. "If ye had known me, ye should have known my Father also, and from henceforth ye know him and have seen him." So he comforts them by the assurance that when they enter their Father's house they will be already acquainted with him by their knowledge of himself. They will have no sudden surprise. There will be no new kind of divine personage to become acquainted with. This is a blessed assurance—the knowledge of Christ, whom we may know here so intimately and thoroughly, is one with the knowledge of the eternal God.

We hear with regret of the illness of Rev. H. Cummings, through whose labors the Congregational church at Auburn was organized. It is feared that he may not be able to serve again in the ministry.

Proceedings of the General Association.

The General Association of the Congregational churches of California and Nevada convened for its nineteenth annual session, in Plymouth Church, San Francisco, on Tuesday, October 5th, 1875, at 7:30 p. m.

The opening sermon, by Dr. Dwinell, (text, Deut. xii: 9) presented Christianity as a progressive religion, ever looking forward, expecting, and working toward a future golden age. The theme of the sermon became the watchword of the meetings again and again throughout the session.

The attendance of pastors and delegates was unusually large. Rev. J. K. McLean was chosen Moderator; John Kimball and E. B. Payne, Scribes. A large amount of business was done which cannot be detailed in full, but merely summarized.

The reports of the churches contained much to encourage, and but little to dishearten, all who are interested in the progress of Christianity on this coast. There were not a few reports of religious quickening and hopeful additions to the membership of the churches. Several new houses of worship have been erected, five new churches organized, and several empty pulpits supplied. The churches, nearly all, seem to be in a hopeful condition, and preparing for vigorous work in the future.

Various reports of committees appointed last year, together with papers on vital themes, were presented. Dr. Dwinell, on behalf of the committee on General Education, read a paper urging the establishment by the churches, or by God-fearing men, of preparatory and collegiate institutions, in order that the influences under which the youth of this coast are educated may be decidedly Christian. The brethren composing the Board of Trustees of the Seminary were requested to act as a committee of the Association, with which pastors and brethren may take counsel with reference to the founding of such institutions.

Dr. Willey presented a paper on "The sanctity of the Sabbath with reference to the business requirements of the age." The statements made in this essay drew a resolution from the Association, calling upon the members of the California churches, "in view of the encroachments of certain forms of business upon the observance of the Lord's Day, to be conscientiously careful, at this point, both of their personal example and of their influence, both direct and indirect; maintaining in their homes, business, and pleasures, the beauty, honor, and sacredness of the day." The Association also expressed the hope that in the coming Centennial "our government and people may give to the nations an impressive exposition of this great institution of our fathers."

Mr. Searly read an essay on the right of our Sunday-schools to a larger share of the attention of the churches, in which he bespoke for Sunday-school work a more important share of the attention of the churches. The subject was discussed at considerable length, some urging a change in the public services of the church—dropping out one service and putting the Sunday-school in its place. A committee was appointed, to report next year on the desirability and practicability of a change in the amount, the order, and the nature of our Sabbath services.

"Systematic Benevolence" came up for discussion, Rev. J. K. McLean explaining the system of weekly offerings adopted in the First Church, in Oakland, and urging this, or some similar plan, upon all the churches. A long discussion followed, in which ministers and delegates gave their views and experiences. Nearly all agreed that a system of regular weekly offerings is, for the ordinary church, not only safe, but convenient, scriptural, helpful to piety, and productive of a genuine spirit of benevolence. Rev. J. K. McLean was appointed to prepare a paper on the methods and benefits of the system, and present it to the Association next year. This will doubtless be printed and scattered abroad as a tract.

Last year a committee was appointed to inquire into the expediency of some

plan for cooperative superintendence and canvassing in the work of the American Bible Society, the American Tract Society, and the Sunday-school Union. The committee reported that they deemed a cooperative superintendency not only expedient, but, on the ground of economy, most urgently demanded. They proposed that the same individual be made agent for the three societies, and receive his compensation from them all *pro rata* for the work done. The question was quite thoroughly discussed, the views of the brethren differing considerably, and finally the whole matter was recommitted for another year.

It was resolved that the Association recommend that the Congregational churches in the counties of San Mateo, Santa Clara, and Santa Cruz be invited to form a local conference, and that Rev. S. H. Willey be requested to act to this end in behalf of the Association; that the churches in the Southern Association be similarly united, and that Rev. J. W. Hough be requested as above; that the churches of San Joaquin, Solano, and Contra Costa counties, with Rev. Mr. Post, be similarly invited; that the churches up in the general regions, represented by such centers as Sacramento, Grass Valley, Nevada City, and Reno, with Dr. Dwinell, be similarly invited; and the churches in the region generally known as the Humboldt, with Rev. Mr. Hitchcock, be similarly invited.

It may be well to note as one item of business that the Association requested the churches to take up collections to defray the expenses of delegates to the National Council, and to publish the Association minutes and the manual. Five cents per member is asked for the former collection, (to be sent to Rev. J. H. Warren) and ten cents per member for the latter collection (to be sent to Rev. W. C. Pond).

A report was received from the Trustees of THE PACIFIC, which showed it to be under excellent and careful management, doing a good work, and involving the Association in no financial difficulties. The Association recommended the fulfilling of a certain contract reported. During the discussion of this and one or two other reports, many kindly, good, and appreciative words were said for THE PACIFIC, for its publisher, and for all those who are giving to it so much time, labor, and general painstaking. As heretofore, so this year, by implication and by general consent, THE PACIFIC was heartily endorsed and commended to the churches and to the public.

The Woman's Board of Missions met in connection with the Association. On Wednesday evening the Association gave way to their anniversary meeting. Rev. T. T. Munger gave a stirring and eloquent address, which was followed by voluntary speeches full of pith and point. We have two objections to the manner in which the meetings of the Woman's Board were conducted: first, that the men were permitted to know scarcely anything of their proceedings, and secondly, that at the anniversary the officers of the Board did not preside in person. Shall we not see a change next year?

A new missionary society was also formed. It is styled the California Chinese Mission, and is an auxiliary of the A. M. A., having for its object the evangelization of the Chinese upon this coast. Two dollars constitutes any person a member for the year. Twenty-five or thirty members joined the society at its organization.

On Thursday evening the H. M. S. held its anniversary, Rev. Dr. Stone presiding, and the superintendent, Rev. J. H. Warren, presenting a detailed and interesting account of the progress made in the past year. This paper was followed by speeches, narrating Home Missionary experience, from Rev. J. T. Wills, Rev. H. C. Walshe, Rev. E. B. Tutthill, and Rev. A. L. Rankin. Another friend of the society was introduced by Dr. Stone as mute and pleading, and it was almost with a tone of reverence that the name was pronounced—"the Contribution Box." This last appeal was quite effective, somewhat over \$70 being the amount received.

Temperance received due attention, the Association reiterating its emphatic sentiment of the past, and sending greetings to the Grand Lodge I. O. G. T., which was in session in the city. The latter body responded warmly, joining hands with the church in the cause of Temperance.

Edward Kimball of Chicago, who many years ago in Boston was used of God for the conversion of Mr. Moody, addressed the Association briefly with reference to a visit from him to this coast for evangelistic labors. A resolution was adopted expressing the earnest hope of the Association that Mr. Moody would be led soon to visit California and pledge the cooperation of ministers and churches when he shall come.

On the afternoon of Friday Dr. Stone read a memorial paper—a noble tribute to the memory of Rev. Edward S. Lacy, recently deceased. In the brief prayer-meeting which followed several others read remarks appreciative of the character and labors of the lamented brother. These exercises were a fitting preparation for what followed, as we turned from the memorial of one who, though lovely and beloved, was yet frail and mortal, to the simple memorial service which commemorates the sacrifice of our Divine and risen Lord. These exercises of the last day, together with the daily prayer-meetings, gave a spiritual tone throughout the entire session, under the influence of which the utmost harmony and brotherly good will prevailed.

On Friday evening, the good people of Plymouth Church, who had so hospitably entertained the Association through the week, gathered us by special invitation to a delightful social meeting in the lecture-room and parlors. Music, speech, and good cheer made the occasion happy, and after hearty farewells and expressions of good-will, the Association broke up to meet next year at Gilroy—the sermon to be preached by Rev. T. K. Noble.

STONE AGE SCATTERED ALL ALONG.—Dr. Schliemann writes from Leyden, Holland, to the London Academy, that he has become convinced, by new evidence treasured in the pre-historic portion of the museum of that city, that there never was any "Stone Age," but that stone weapons and implements have, at all times, even in the remotest antiquity, been used simultaneously with weapons and implements of copper.

Nilsson. { I shall take every opportunity to recommend and praise your instruments.

WEDER PIANOS ARE THE BEST

Kellogg. { For the last six years your Pianos have been my choice for the concert room and my own use.

Albani. { I am thoroughly satisfied with your splendid Pianos. They deservedly merit the high distinction they have obtained.

WEDER PIANOS ARE THE BEST

Patti. { I have used the Pianos of every celebrated maker, but give yours the preference over all.

Strauss. { Your Pianos astonish me. I have never yet seen any Pianos which equal yours.

WEDER PIANOS ARE THE BEST

Wehli. { MADAME PAREPA called you Pianos the finest in the United States. I fully endorse that opinion. They have no rival anywhere.

SHERMAN & HYDE,

Pacific Coast Agents for the WEBER PIANO, and the celebrated STANDARD ORGAN, (Manufactured by Poulon, Pelton & Co., New York) AND WHOLESALE AND RETAIL

Music Dealers,

CORNER OF KERNY AND BUTTER STS., San Francisco.

Correspondence.

From the Sandwich Islands.

MAKAWAO, MAUI, August 31, 1875.

DEAR BRETHREN: I have been much interested in late in reading in *Scribner's Monthly* for July of the present year, "The City of the Golden Gate; illustrated." "The Golden Gate." This reminds me of the first time I saw this Gate, and passed through it into your spacious bay. It was in the night of September 30, 1829. I was a passenger on board the barque *Volunteer*, Charles Taylor commander, from Sitka, whither Capt. Taylor, at the close of the season of trading with the Indians for their sea otter and other furs, had gone for his first officer, who was severely wounded in a skirmish with the Indians in the harbor of Kigane, May 12th, 1829. Of my intercourse with the Indians at Sitka, at Nass, and Kigane, together with the encounter with the Indians at the latter place; of my voyage down the coast, passing Cape Disappointment and Point Adams, between which the Columbia river, or the Oregon, empties into the ocean, and of my visit at San Francisco and Monterey, I gave some account in my report of a "Tour among the Indians of the Northwest Coast," addressed to Mr. Evans, the then Secretary of the A. B. C. F. M., and which was given to the people through the columns of the *Missionary Herald* from November, 1830, to April, 1831. Some readers of *THE PACIFIC* may recollect seeing the report of my tour among the Indians, and of my short visit at San Francisco and Monterey. Since my return from that tour, in 1829, I have often thought of my Indian friends from Sitka to Kigane, and I should like much to re-visit the places where, in 1829, or some forty-six years ago, I met the Sitka, Nass, and Kigane chiefs, and the men and women of their several tribes, whom I tried to interest in the object of my visit. It is not likely that many of these men and women survive, though some of the children may still live. Oh, that they had the Gospel of Christ! could hear of the only name under heaven whereby any can be saved!

Sitka now belongs to the United States. I am not well posted in regard to the present state and prospects of that country. During my visit there, early in 1829, I found a tribe of Indians—the Sitkas—whose village was in the vicinity of the Russian fort, so that the Russians could defend themselves from their depredations, while they could afford protection to the tribe from the attacks of their enemies. The great obstacle to the preaching of the Gospel and the establishment of Christian institutions among the tribes along the coast, is the fewness of Indians belonging to any one tribe, and the great number of spoken languages. The tribes along the coast are small, and they are decreasing; and there are well high as many distinct languages or dialects as there are tribes. The question, what is the duty of the Church of Christ in reference to that portion of the heathen world, made up of small and scattered tribes? is one of great importance. Our Lord, in committing the work of evangelizing the heathen world to his people, obviously included these scattered tribes. They were to go into all the world and preach the Gospel to every creature. This, the ascending command of Him who laid down his life for the salvation of all men, is binding upon all his people, and was given by Christ with his eye upon the occupants of the islands of every ocean and sea of the whole land, no less than upon the multitudes which crowd the cities of Pekin, Canton, and of other countries of the Old and New Worlds. As we are expressly assured that there is salvation in no other but the Lord Jesus, no other name but his under heaven, given among men, whereby any can be saved; and as the soul of a single heathen is of more value than all the material worlds Omnipotence has created, how infinitely important that the heralds of the Cross be found in every island of the many seas and oceans where man, created in the image of God, and destined to an eternity of bliss or woe, is now found.

In 1829, when at San Francisco and Monterey, I visited the missions, each about one league distant from the Presidio of those cities. These missions were at that time under the care of Jesuits connected with the Romish church. There were a few Indians connected with each of these missions. The padre at the mission of San Francisco, to whom I was introduced, was a Spaniard, who had been there about twenty years. At Monterey I found two aged padres, who had been there many years; and I was told that in Upper

California there were at that time twenty-one missions, but no Protestant one. The Indians whom I saw at these missions seemed quiet and unoffensive, but showing less intelligence than their more northern neighbors. One company of them had each a violin, on which they played in concert a mournful tune, unaccompanied with singing. None of them, as I learned on inquiry, could read the printed page. A few prayers in the Spanish language, and a catechism, the Indians committed to memory, and they were then baptized and became members of the Romish Church. How many of them were truly converted, the last day will show. I find that Vancouver visited these two missions of which I am speaking in 1792. This was eighty-three years ago, and I judge from his remarks concerning the enterprise, that the missions had been established several years at the time of his visit. It is now forty-five years since I stood on the same ground, and saw the early fathers of the missions, the spiritual guides of the Indians, who for many years had been under their care. How many of them remain, and so far as appears by their lives, what is the evidence of their having become new creatures in Christ Jesus?

In 1860, on my way to the old home-land, the dear New England of my birth and childhood, after an absence of thirty-two years, I visited Sacramento, and spent a few hours; then for the first time took the cars, and soon reached Folsom. Here I found our mutual friend and brother, Rev. S. V. Blakeslee, and was his guest till Monday. On the Sabbath I attended meeting, and in the morning listened to a very good discourse on the subject of temperance from a one-armed Methodist preacher. In the evening I gave the little congregation one of my Sandwich Islands sermons. Near the place of worship a stalwart blacksmith wrought at his forge and anvil during the whole time of our service. The congregation did not seem greatly disturbed, having, doubtless, become accustomed to such things. To me, the sound of the hammer and the bellows, breaking in upon the voice of prayer and praise, was painful in a high degree, and caused me to cry to the Lord of the Sabbath for mercy in behalf of men who thus trampled upon his authority. In my discourse in the evening I told my hearers of the change that had been wrought in my island home, seen, among other things, in the observance of the Sabbath, assuring them that no such scene as I had witnessed to-day in this house of prayer, had I seen acted there, though only a few years ago the people were gross heathen. I hope such scenes are no longer witnessed in your rising state. Come the blessed day when men everywhere shall reverence and love the Sabbath, and by keeping its sacred hours shall find sweet evidence of their fitness to engage in the nobler employment of the heavenly world!

While in Folsom, my brother Blakeslee introduced me to a small company of Indians—men, women, and children—who had encamped at no great distance from the house. These were the Digger Indians, so called, but why thus named I know not, unless they acquired the name from their employment in seeking roots, which, with acorns from the oak, furnish food for their living. They are, doubtless, poor and degraded. Still, in contrast with the Indians connected with the missions at San Francisco and Monterey, these Digger Indians seemed very cheerful at the time of my visit to their encampment. How many of these Digger Indians are there in your state, and is there anything being done for their Christian civilization? I rejoice to hear that so much is being done for the Chinese in your city and state. God has greatly prospered you in temporal affairs, so that "a little one has become a thousand, and a small one (as in 1829)—only two or three buildings a mighty city." May he not expect that you will show your gratitude by laboring to bring all around you to love and serve him?

The Chinese are increasing somewhat with us at the Islands. There are more of them at Honolulu than at any other part of the Islands. Many of them are merchants, and some are men of wealth and respectability. You may have heard that the Young Men's Christian Association of Honolulu have secured the services of a Chinaman as a colporteur, who has labored several months at the metropolis of the Islands with much acceptance. In the *Seaman's Friend* of Sept. 1st, which has just reached me, I find a notice of this Chinese colporteur, which I am glad to see, and I hasten to copy it for the readers of *THE PACIFIC*:

"ST. MOON'S LABORS.—The committee of the Y. M. C. A. have arranged

for their colporteur, Sit Moon, to make a circuit of Oahu during the month of September, and in October to visit Hilo, and in returning to Honolulu to touch on Maui. His labors thus far have been most satisfactory to the committee, and now he is most cordially commended to the kind fellowship of his countrymen and others while making a tour of the Islands."

We hope to see Mr. Sit Moon on Maui, and it is our heart's desire and prayer to God that his visit to his countrymen may result in the conversion of at least some of them.

The Chinese are increasing, I repeat, at the Islands. So likewise in your state. I think they will be a power for good or for evil in the Pacific. It is therefore of great importance that they become not only intelligent, but Christian people. I rejoice that the Lord is so obviously blessing the labors that are being bestowed upon these strangers in your city and country. You will be glad to hear, also, that something is being done here. I hope ere long that we shall have another Chinese laborer in the person of Aheong, now in China, but waiting the movements of Providence, which he earnestly hopes will be so overruled that he may ere long be restored to this, his adopted home, he having spent several years on the Islands. His wife, now with him in China, is Hawaiian born, and they have three or four children, one or two now at the Islands. We hope in good time to see him back on Maui, engaged in the work of the Lord. If spared, I hope to speak again of our friend Aheong. Let us all earnestly pray that these "Celestials," with you and with us, and the myriads in their own country, may have the precious Gospel, embrace the Lord Jesus Christ, and thus become "Celestials" in the highest sense of the term.

In the love and service of the Savior, I remain your affectionate brother and fellow-laborer, I. S. GREEN.

P. S.—Mr. E. H. Dimond, one of the sons of the mission, has for some years given pleasing evidence of having an interest in the Lord Jesus Christ, and he seems desirous of benefiting his fellow men. He has it in his heart to visit China and labor as a missionary colporteur and Bible reader in the city of Canton. He wrote me in August that he was to embark in a few days for that country, and added the request, "Pray for me"—a thing which I hope to do, for I greatly rejoice to have our children not only walking in the truth, but laboring for the salvation of dying men, wherever a door of usefulness shall be opened. Mr. Dimond has been engaged of late in preparing for the Hawaiians the tract "Come to Jesus," of Newman Hall, which is being distributed among the people. We hope a blessing will attend the perusal of this tract. I have my eye on another tract, "The Sinner's Friend," which I hope to see in the Hawaiian language, to be distributed among the little remnant of the descendants of Kamehameha. What we do for this wasting race must be done quickly. We solicit an interest in the prayers of our brethren and fellow laborers in your city and state, that the Lord will open the windows of heaven and pour us out a blessing such as he has lately granted you—a blessing so copious that there shall be no room to receive it.

Your brother in the love and service of the Lord Jesus Christ, IONA S. GREEN.

Dignity in Service.

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crous. His activity is incessant. He rolls and tumbles and babbles for hours together. After hundreds of falls he learns to stand. How little control he has over his own motions! He starts to go forward, and staggers backwards or to one side. His first attempt to utter words are as wide of their aim as his first attempts to walk. He has no distinct idea what he wants to do. His organs of speech are formed. He makes the oddest approximations to correct articulation. The strong tendency to imitate everything he sees and hears continually incites him to make new trials of his power. He mimics everything. Almost the whole of primary education is imitation. Therefore, what little children need are good examples.

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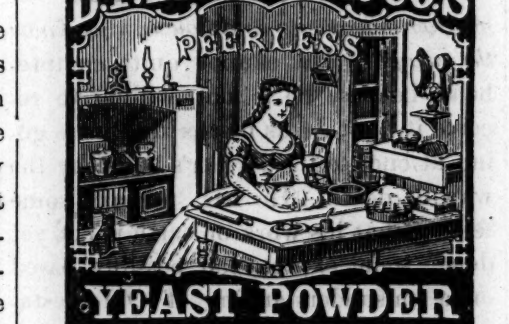
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EDUCATIONAL.

In place of our usual literary and educational topics, we are glad to give our readers the following "Report of the Committee on General Education," presented to the General Association last week, by Rev. Dr. Dwinell:

To the General Association:—The following positions are assumed as not needing argument before the representatives of the Congregational churches:

1. In a free state, an education is demanded that leads to the enlightenment of the people. A people may be educated in a way to keep them ignorant of themselves, their rights, duties, and highest welfare, in the interest of superstition, or subservience to authority and despotism. In a republic, they should be educated to think for themselves; to know, of their own knowledge, what is good, right, true; and to be able to detect sophistry, and avoid demagoguism and imposition. Enlightenment is a prime necessity.

2. Not less important is an educational system that moulds the moral character, and secures private and public virtue. Enlightenment must be directed to wise and wholesome ends, or it may be used, like sharpened instruments in the hands of selfish and desperate characters, to do greater mischief. Without morals, the culture intended to serve the Republic may be turned to its more speedy ruin.

3. The safety of the state depends on the intimate union of these two characteristics. The people must be, in controlling numbers, enlightened and virtuous, intellectually cultured, and morally true.

4. It is not necessary that the educational processes producing these two results should be carried on at precisely the same time, or under the same set of teachers, but they should be so blended, or follow each other in such quick succession, or be so dovetailed together, that the advantages of each should be secured during the educational period.

5. A high moral system of education must rest for its vitality and endurance on religious sanctions, and intertwine itself with religious truth. Religion underlies all thorough-going and permanently fruitful morality, and of all religions, Christianity is most favorable to this result—and more: is indispensable to pure ethics.

These principles, it is believed, will be admitted by all Christians. Now, what is the condition of our educational forces with respect to securing the two results, enlightenment and virtue? Our public school system, in general outline, complete, and it is admirable for the ends that practically lie within its range. Its possibilities, however, under the interpretations and applications of our civil system, are limited. We guarantee free religion and unenforced consciences to all. Under the strain put upon this guarantee and the stimulus which modern civilization has given to intellectual culture, our public school system is now almost exclusively devoted to that side of education which we have called enlightenment. Whether this was necessary—whether the concessions, by which the successors to the original friends and founders of free schools in America have thrown out first one and then another of the agencies of moral culture from them, from sensitiveness to the charge of sectarianism, were wise in all cases—is not the point. It is no longer a question what the public school ought to be, or might have been, but what it is, and what is the work it is doing and is likely to do? The fact is, it is mainly intellectual work, as distinguished from moral work, which it is doing or will do. This work it is, indeed, doing well, from the primary school or district school up to the university. We may be proud of what California has done in this direction. It had, at the outset, no old ideas lodged in impracticable minds, standing in the way; no vicious methods or traditions transmitted from the past, to be cast aside; no rubbish occupying the grounds to be cleared off. It could adopt the most modern ideas and improved methods and helps, and start with its state system at the summit of the experience of the great educators of the world; and it has done it, in purpose and idea. Much yet remains, of course, to perfect the plans and realize the intent. But all this is almost wholly for enlightenment.

What have we to meet our necessities on the side of moral training? We have, first of all and most influential of all, our christian homes; then our Sabbath-schools; then our churches, and the preaching of the Gospel; then small private christian schools for girls, and a smaller number for boys; then the influence of christian men and women; then the religious press, and some por-

tion of that of the secular press; and finally, a general traditional sentiment in favor of good morals, a floating and somewhat vague theory of the beauty and utility of right, justness, and goodness, which distinguishes christian from pagan lands, and which is a silent educator of the people where temptation is not too sharp and personal. The helps to moral education from these sources are great, but not sufficient, practically, to keep up their side of the great twofold necessity. Some of them reach only particular classes in the community. Others are widely diffused and thin, and come with little direct power of personal persuasion. Others are too distant from the current appetite, and passions, the prevalent tastes and ambitions—are too high, spiritual, subtle, to grapple with the masses, and educate them up to goodness. The consequence is, that in our educational forces there are great weakness and inadequacy on the moral side. The intellectual motor is more powerful than the ethic. The two do not work equally. Education is ajar. Public morals are behind public enlightenment. Too often the strain in handling large trusts, the strain when the money of others passes under one's hands, is too much for the virtue of the man strained, and he falls. The great want of the Republic, at this moment, is true men and women. Enlightened persons are abundant; those of right character—strong and unfailing civic pillars—are too few. There are such persons scattered through society, but the Republic does not always have the tact, coming from virtuous sympathy, to seek them out and put its interests in their hands. It allows itself to be duped with pretense, self-assertion, a superficial, weak, innocency, simulating manhood and worth, and falls, again and again, into the traps of demagogues and rogues, or the pitfalls of those who could not keep themselves from sinking under the pressure of untried temptations.

Now, what shall be done to strengthen the moral element and restore the lost balance of education? What can we do here in California?

Your committee would reply, incidentally: Make more of the christian home, the Sabbath-school, preaching, christian living, personal effort, the christian press, the secular press, and all the subtle influences which distil christian public sentiment.

But however much emphasis may be laid upon efforts in these directions, there still remains another grand instrumentality, which is no novelty, which has done excellent service in the past, and is no less adapted to do excellent service hereafter, and which we cannot afford to discard, but should encourage and build up. We refer to private christian schools of a high grade. These should be developed as an integral part of our general educational force in the state. We have a few such schools. Generally started before the public school system had made sufficient progress to meet the intellectual wants, they have been continued, in part, because the same necessity exists in many portions of the state, in part, on account of the excellent quality of the educational work done in them; and in part, for the sake of their moral and christian training. Such schools ought to be multiplied and built up, to assist in bringing up the delinquent ethic culture and supplementing the state system. They should be held in this light, and not in a spirit of hostility to the public schools, or rivalry to them, but simply to meet a public want which practically lies outside of their reach. So esteemed and befriended, they will harmonize perfectly with our grammar schools, high schools, and the University, as these harmonize with drawing schools, music schools, and schools for physical education. The public mind is the thing to be looked at, and that demands the coupling of the two kinds of schools in one higher educational system—not by organic connections, not by a Siamese ligature, but in the helpful offices of separate but warm and true friendship, each devoted to the welfare of the public, and thinking more of that than of its own special contribution, and each rejoicing in the success of the other.

That the christian school is peculiarly adapted to aid the state in moral education, and should be developed in this spirit for this purpose, will be apparent from several considerations.

In the first place, it is easy to teach morals, where the fundamental truths of Christianity are recognized, in connection with other studies. Many intellectual subjects must be handled in a moral atmosphere of some sort. When that atmosphere is openly christian, and the teacher is not afraid to say God reverently before his classes, moral training may be carried on almost without effort. It often costs more to keep from mak-

ing a positive religious or moral impression than to do it. In a christian school there is no need of hiding or designing sacred inferences, or moving among them as on forbidden ground. Morals are taught unconsciously simply by being frank and thorough.

Then, to complete the circle of studies, certain philosophic ground must be traversed where teacher and scholar stand face to face with theistic truth, of a fundamental character, and they cannot advance a step without taking some position in reference to it; that step, be it what it may, involving religion and morals. We need schools where the teacher is not afraid to take right ground without bated breath, and to show that such and such lines of thought lead directly up to the throne and the sanctions of divine moral law.

Moreover, the public needs, in many of the walks of life, men and women who not only have a strong and trustworthy character, but also have a christian way of looking at things. Persons are wanted, especially in the department of teaching, also in the press, the professions, and in political life, whose intellectual training has been fused and then moulded and crystallized under the light and heat from above. Persons are wanted who are not obliged—albeit Christians—to make a long journey intellectually when they go over from what has been taught them in the schools, and what they know and think are common themes, to find the borderland of their religious thought. Men are needed who see things, religious and secular, with the same eyes; always occupying the same point of view, and looking through the same atmosphere. To have such persons, they must be trained where the two kinds of education go on jointly; where, in the teaching and in the spirit of the school intellect and conscience, reason and faith are both addressed and developed together.

Such schools are needed, moreover, to meet private wants. There are many young men and women who long for the girding of christian sympathy and help when they go away to encounter the trials of separation from home; and the parents of many other children desire such help for those they send away to be educated. Many of both classes prefer and will seek an institution where a personal interest is felt for the pupils—such a warm, deep interest as can only be felt where the worth of a soul of spiritual manhood is recognized. Such a demand will always exist in a christian community, and will be likely to increase as the results of the two methods of education become more distinct and separate.

Again: Christian schools vindicate their existence by the intellectual vigor and earnestness characterizing them. Leavened with christian influences, alive with the principles and powers of divine truth and motive, they turn out intellectual results which will make them always in demand. There is an intensity, an alertness, an elasticity of institutional movement, and a thoroughness of drill and discipline—not so much enforced by authority as springing from the enthusiasm of high purpose and the contagion of high fellowship—which make the schools which aim at the best results in character in the end the most successful in the lower departments. There have been no more vigorous schools in the world than those whose springs have been high up in faith; none that have turned out better scholars, thinkers, workers. And the time is coming when, for the attainment of high scholarship and thorough mental discipline, the public will say: "With state institutions, give us private christian schools, also."

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(Concluded on seventh page.)

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THE PACIFIC.

SAN FRANCISCO:
THURSDAY MORNING, OCT. 14, 1875.

All communications on business should be addressed to C. A. Klose, Box 2348, San Francisco. Publication office Corner Clay and Sansome.

EXPIRATIONS.—Look at the printed label on the first page of your paper; the date thereon shows when the subscription expires. Forward the money for renewal without further notice.

The Congregational Club meets every Monday at 1.30 p. m., at the library room of the first Cong. church edifice, corner of Post and Mason streets, San Francisco. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State, from the East or elsewhere are specially invited to find the place, and thus make the acquaintance of their brethren here.

The sameness and regularity of our summer passed away with the Equinox. The processes of autumn have been ever since stealing in upon us. Annuals are dying from old age in garden and field. The night-dews are heavier and more frequent. Wells and springs rise a little higher. The sunbeams fall aslant. The yellow haze gathers in the afternoon sky. There is a faintness, now and then, on the air. The morning calm reigns undisturbed till after midday. It is our "Indian Summer," so far as we have any. A month hence the rains may begin. Before they come there must needs be changeable winds and tempestuous weather, particularly from the south and west. It is fitting that we enjoy this delicious calm while we may, "The harvest is past; the summer is ended."

One of our California ministers has been defending the memory of Starr King and Senator Broderick, in the *Evening Wisconsin*, of Sept. 29th, against the assaults of a New Orleans *Picayune* correspondent. Our brother is only temporarily sojourning in the interior; but he could not see a defamation of characters and persons whom our state still delights to honor, without being roused to great indignation. We insert a specimen paragraph from the article. "I have visited the tomb of Starr King; I have been among all classes of Californians for the last six years, and never, until I read the letter of this *Picayune* man, have heard the passion of 'malignant hatred of the Southern people' ascribed to that cultured, amiable and grand patriot. That he desired a 'war of extermination,' and that his death was 'superinduced by his frenzied excitement in the cause of the Spirit of 'Hate,' will be news to the friends who cherished his love as a brother's, and to the men who to-day thank God that Starr King spurred and roused them to duty and to glory. The sword of Truth was all he wielded for his country's defense, and he was foremost in cleansing California's civic temple of the exchangers of men's bodies and souls for gold."

Mount Hamilton, southeast of San Jose, now comes to the front, as the probable site of the proposed Lick Observatory. The *San Jose Patriot* says that about three weeks ago a party of tourists visited the peak. They "report having had a pleasant time. They reckon on the distance to the summit as thirteen and a half miles from the Court-house, in an air line. They estimate that the road could be built for less than \$50,000; that it would not exceed twenty-five miles in length, with a grade of about ten feet rise in one hundred feet. They rode on horses direct to the summit without any trouble, and report the view as most beautiful. On one side the caps of the Sierras were visible for miles and miles, on the other, the Pacific. The country, after you leave the city eight miles behind, is undeveloped, being used as sheep and cattle ranges. This section they report as sprinkled with good water, and suitable for the culture of grapes and fruit." The site may be a very good one in itself; still, we think it unfortunate not to have the observatory nearer to the University, if it cannot be placed on one of the very highest summits of the Sierra Nevada. Either make altitude the main consideration, or convenience, by reason of proximity to some scientific institution.

At the recent anniversary of the "Port Society," the chaplain made a cheering report, from which we take a specimen page: "And now, standing just here at the point where this anxious burdened past meets the brighter-looking future, it seems a good time to ask the question which business men are always putting: *Does this work pay?* Those who give their money have a

right to ask this question, as they often do; and all lovers of Christ's kingdom may well ask it. And for us who labor in this field, and see the process of the work itself, with some of its fruits, there can be but one answer. If any benevolent work pays, this surely does. I know of no other work where the same amount of money bestowed, does so much for Christ and souls. True, only a part of its good fruits can be reckoned up. Who can put in figures the sanitary work of our much berated winds? Yet they do more for the health of this city than all our doctors and all our drug stores. And who but God knows all the moral good done among the thousands of seamen and strangers on our water front, by the living fact of a house of worship and frequent religious meetings right among them. In hundreds of instances, to our knowledge, have the sight of our church and the sound of our bell turned men from their plans of dissipation, and brought them among the worshippers of God. So, too, in the persons of our converts and the large amount of religious reading we have put in circulation, the influence of our church has carried blessings over all seas and haunts of commerce. It were as easy to sum up all the blessings of pure air and fresh water as to estimate exactly all the good done by the Mariners' Church of San Francisco."

In his address at the University, the other day, Prof. Welcker, in the language of "The Ring" (N. Y. *Independent* please notice) got in this left-handed blow on the neck, at the evolutionists. He had been speaking of the bee and its skill, geometrically and otherwise considered. "But we are interrupted in this solacing contemplation of our Father's nature, in admiring that goodness which is as great as his greatness, by the rude and unwelcome voice of modern science. We are told that none of these things are so; that it is all delusion; that God careth not for the insect; that he has not even condescended to create him, nor any animal, including man, except by a kind of remote proxy; that all the forms of harmonious perfection which live and move and have their being upon the earth are the results of a system of gradual elaboration, an elaboration made by an infinite number of tentative efforts, the results being failures, but ever approaching, slowly towards the standard of perfection. This theory is that of evolution and its leading and exponential idea seems to be that of the 'survival of the fittest in the struggle for existence.' We are told that the Creator had not the power and wisdom, or if he had them, that he had not the benevolent will to create things in their perfection and harmony as we see them. That all he could do or did was to make the earth an unorganized and undigested mass of heterogeneous material, and afterwards to introduce into this hodge-podge some general laws, which laws fell upon each other and in a prolonged and terrible strife elaborated sundry forms of life, and vast numbers in the different forms, which, however, were not well adjusted to the conditions of life, and that while all were not equally well adjusted, those which most nearly approached adaptation, having the advantages over the others, survived and had descendants, which, in their turn, were differentiated, and the best specimens survived, while all the rest perished without descendants."

A Chicago man, writing from across the water, says that "England is more Republican than America." The thing next in order is, to ascertain whether every Chicago man is a competent judge of what Republican Institutions are.

"The *Enterprise* says a young man in San Francisco telegraphed to his uncle in Oregon City: 'I have risked all my money on "Savage." The gruff Oregon citizen replied, "You were an *." Ah; if the average "web-foot" were always as witty as that!

Regarding the four candidates for Congress in Oregon, we get the following information. "Mr. Lane is an ardent Roman Catholic, Mr. Warren a leading member of the Baptist Church, Mr. Whitney a minister of the Christian denomination, and Mr. Dimick a prominent Methodist. And Dimick is a teetotaler and a member of the Temperance order; Whitney is a Temperance man; Warren is temperate, but belongs to none of the societies, and Lane indulges in the social glass. Let no man say that he cannot be accommodated with a candidate after his own heart this time."

"An interior paper has this personal item: 'Those who know old Mr. Wilson of this place will regret to hear that he was assaulted in a brutal manner last week, but was not killed.'"

"And why, Counsellor, would you wish that I were St. Peter?"

"Because, in that case," said Curran, 'you would have the keys of heaven and could let me in.'

"By me honor and conscience, Counsellor," replied the divine, 'it would be better for you if I had the keys of the other place, for then I could let you out.'"

Dr. Hawshaw, whoever he may be, has been experimenting on the Chinese, and has come to the conclusion that they are most remarkable for their innate acquiescence and for their lack of humor—it being next to impossible for them to appreciate a joke, or distinguish a munchausenism from the baldest fact.

The Hon. J. R. Doolittle is out with a scheme for reforming the ballot. He might learn something from our California election laws. He would make election day a legal holiday; would compel every voter to vote; would have all the election precincts so small that all the voters could be held in a hall of no great size, and might see and know each other; and would have every one vote 'viva voce,' or have his name and residence written on his ballot. He further proposes to give to every head of a family two votes, one for his manhood, and one for his family; in order the multiplication of householders. Some of these points are good ones. We do not favor 'viva voce' voting, but we would have every man's name on his ballot, to be inspected only in case of fraud suspected. We favor small precincts. And we favor 'household suffrage' in this, that we would give every household one vote, at least, whether the head of it be a man, a widow, or a spinster. Some of these changes we look for soon.

"The question whether capital punishment is justifiable or not has once more been brought in a very emphatic manner before the scrutiny of public opinion in France. The theory of M. Emile de Girardin—not peculiar to him, however—that all crime is the result of mental disease or imperfection, has been reviewed. This proposition being granted, it is argued that crime ought not to be punished, but cured. Of course, if this theory be true, it must involve a complete revolution not only in the criminal but moral law. Such a thing as responsibility for offenses against law, whether human or divine, at once ceases to exist." We have had a good deal of this sort of fudge in America from "reformers" of the school which claimed the late Horace Greeley as a patron, though he would never endorse the claim, in full. In the main we agree with the man who wrote the lines that follow: "The so-called problem is neither new or difficult. All mankind are acting every day on the assumption that the majority of the race have sense and moral responsibility. To question it is an evidence of folly, we will not say of madness. People really insane cannot disguise their condition so as to keep themselves out of the lunatic asylums. All the laws in the world, and all the penalties ever inflicted upon crime, will not prevent mankind from perpetrating deeds of violence and blood if they feel so inclined. But laws and penalties do not suffice to make the majority of all other men peaceful and law-abiding. Even if all men were more or less mad, the great mass of them have sense enough to avoid acts which would lead them to the gal-lows or the penitentiary."

"The party chiefly by whom the new law on higher education was promoted are promptly on the ground to profit by it. At an assembly of French prelates held not long ago, called and presided over by the Cardinal Archbishop of Paris, the establishment at Paris of a great Roman Catholic (opposition) university was resolved upon. It is intended for the six ecclesiastical provinces of Paris, Tours, Sens, Rheims, Rouen, and Bourges. These six archbishoprics include 33 bishoprics, and cover nearly half the territory of France, with more than half of the wealth and population of the country. It is said that the Jesuits are already forward with the plan of founding another university at Aix for the south of France, and yet others may be started. But this of Paris is to be the principal instrument of opposition to the 'atheistic' teaching of the Old University, and so of the 'social restoration of France,' society being in a very bad way in these parts any time since the great Revolution, and is in sore need of restoration." All right. Let the papal authorities now build their own institutions apart from those of the State. This will be the beginning of the end. The end will be the separation of the state from the church, so that the government will be no longer responsible for the maintenance of the Roman hierarchy. The sooner that day comes the better for both the state and the church.

The General Association.

Association week has passed away as if it had been a beautiful dream. It has added another to those scenes of unbroken harmony, over which have spread celestial wings. Those misses have reached their glad eighteenth whose birth was contemporary with it. When those misses shall have completed their eighty blist years, we trust its anniversaries will have only begun.

Last week the weather was perfect. The city was without special excitement. It was full of people. The State Grange, the Grand Lodge of Good Templars, the Mechanics' Fair, (about to close) and the General Association filled the city with the best people which the rural districts have to send hither as their representatives. The city was put on its good behavior, and did remarkably well. There was some difficulty in finding lodging for all, but it was one for which there was a remedy. The Association was fortunate in its particular place of meeting—among the choice people of Plymouth Church—and was happy in its officers. The choir of the church was so kind as to attend the exercises of each evening, and lead and edify in the service of song. The attendance on the part of the people of all the churches was better than in any former year. The time will come, it is hoped, when the meetings of the Association will grow great from within, and when the outsiders will come in throngs, day and night, to witness and share in their proceedings.

The opening sermon, the essays, and all the papers presented, were very thorough, able, and inspiring; and the speeches which took the place of what might have been written essays, were terse, exact, to the point, and instructive. The discussions were all of them amiable, some of them vigorous, and not a few of them did much in the way of elucidation. The set times for discussion were some of them too limited, and now and then the members felt cramped. Perhaps it was well they did. The reports from the churches were unusually cheering from all parts of the state, and from the scenes of revivals the story of the year was one of thrilling power. The attendance of delegates and ministers was, in all, more than a hundred. A full representation would have brought together more than two hundred. Notably were the churches of the South and the extreme North without representatives in attendance. This is not to be wondered at, when it is remembered that it would cost every such representative from fifty to a hundred dollars for fare, an absence of two or three weeks, and a journey, long, tedious, and fatiguing. Till somehow their expenses can be paid we cannot expect a full attendance of ministers and delegates from the parts of the state most remote from the place of meeting.

This meeting was grandly started by the admirable, inspiring sermon of Dr. Dwinell, Tuesday night, and it kept on in full career, lofty in thought, fine in feeling, sweet in sentiment, spiritual in tone, rich in experience, fraught with zest, and abounding in good cheer, to the very last hour. As profitable and enjoyable, all attendants speak of the meetings; and all are wondering if we shall have any better ones—if we can have one. Ministers and delegates will return to their work strengthened and inspired, to work, we trust, with new ardor, hope, and zeal for the Master's cause. Under good auspices they re-enter on their labors. May they find each succeeding month more auspicious than its predecessor, and their days as full of blessings as their hearts are of prayers and their hands are of labors!

Religious Newspapers.

"Some may deem it a queer thing for a commercial and financial journal to discuss the subject of religious newspapers, but our attention has been drawn to it by a short editorial in the *United States Economist*, specifying the fact that the *New York Daily Witness* had been obliged to suspend publication because it received no adequate support from the Christian community of that burg. We find the same thing here. Several of our most prominent religious papers are, and have been for years, grinding out a wretched existence, striving in vain to make both ends meet, and hanging on the ragged edge of despair, simply because our church-going folk will not stretch out a hand to help them. They do not lack talent and ability; they exhibit no want of zeal and earnestness, nor are they deficient in style and finish. The worst that can be said of them is, that, perhaps, they devote too much attention to exclusively religious matters, and too little to those of a secular character. Their columns are filled with sermon

editorials, and long, tiresome itineraries of wandering parsons or church members who love to see their contributions in print. Once in a while they are enlivened by a few sharp touches and retorts of a purely sectarian nature that are more cynical than complimentary. But how in the name of common sense a religious community can expect religious journals to live upon nothing; to be bright, alert, and vigorous on a diet of thin air, is an enigma beyond our comprehension. Were it not for the occasional gratuities of some few, and the free services of the editors, there would not be a religious paper in San Francisco to-day. Our people readily contribute thousands of dollars to import fast racing horses, and other such vanities; they give large premiums for the biggest hog and the woolliest sheep, but when it comes to supporting a religious journal their purses fail to respond. In like manner, congregation after congregation dispenses largely for ornamenting and adorning their respective temples of worship, and are liberal in their donations for christianizing the heathen, but are strangely oblivious of the fact that the papers which labor in their midst to purify the morals of our people, and furnish them with good religious instruction, are literally starving under their very eyes. Half the money expended on villainous gambling, wrestling matches, and other things of like equivocal morality, would amply sustain several live, well-conducted, and useful religious journals in this city. They are too modest themselves to visit this painful apathy with vigorous resentment, but it really does not speak well for so large and comparatively wealthy a community, especially one that has been so widely credited with liberality, to exhibit a decided lukewarmness toward their newspaper disseminators of religious teachings. A little more generosity in that direction will do no harm, but will confer credit on our people. The largest bestowed for missionary purposes abroad can be cut down with advantage to assist newspaper missionary work at home. Especial attention was originally directed to the fact that, 'The poor you have always with you,' and we know of few things more needy than our religious journals."

This article appeared in the *Commercial Herald* of San Francisco, for Oct. 7th, and we reprint it for the sake of the author, the paper in which it appeared, and the truth contained in it. We do not wish to be understood as endorsing all the statements or the sentiments of the article, though there is more truth than poetry in them.

Religious Intelligence.

The West.

WEST OAKLAND.—The ladies of the Second Congregational Church will hold a fair, festival, concert, etc., on the 20th, 21st, and 22d of this month. Some of the best talent of Oakland and San Francisco have kindly volunteered their aid. A New England Kitchen will also be one of the features of the occasion. Season tickets for admission are only fifty cents. The proceeds of the fair are to help furnish the church, and a good time is expected generally. We wish them success in their good work.

Rev. George Dixon resigned his pastorate at Dixon on the 3d inst. The church has not yet taken action upon it, but an earnest desire is felt that it may be withdrawn.

The ladies of the Congregational church at Rio Vista cleared \$275 at a recent festival.

From the *Advocate*: Some of the appointments of the Methodist Conference have been changed. H. D. Hunter remains at Santa Cruz. C. E. Rich goes to Nevada; P. G. Buchanan to South San Francisco, and J. H. Wythe, Jr., to West Oakland. Howard Street M. E. Church received seven by letter, and the church in Santa Rosa six on probation, on Sunday, Oct. 3d. Methodist statistics in California are as follows: Membership, 8,296; Probationers, 2,209; total, 10,505. Net increase, 1,111. About twenty churches failed to report. Their membership would probably increase the total to 11,000.—The new church at Point Arena is to be dedicated next Sunday. Sermon by Rev. F. F. Jewell, D.D.—Brother Dinsmore, within a period of twenty-four weeks, held thirty-four religious services in the hospital and prisons. He made one hundred and twelve religious visits, and distributed over five thousand papers for the use of patients and prisoners. He is greatly encouraged in his work.

The statistics of the Episcopal church in California, as given in the *Churchman*, are as follows: There are 19 self-supporting parishes. The whole number

of church buildings is twenty-six, and of rectories four. The amount contributed for Diocesan Missions was \$4,129.65, and for the Diocesan Fund, \$4,658.65. The largest amount of offerings reported is from the Church of the Advent, \$20,417.50, and the largest indebtedness on church property is in the same parish. Only three or four church parishes are entirely out of debt. The total indebtedness is \$48,902.35.—Bishop Kip reports the confirmation of eleven candidates at St. James Church, San Rafael, and three at St. Stephen's mission in this city.

Rev. Dr. Woodbridge appealed to the Synod, from the decision of the Presbytery of San Francisco, which removed him from the pastorate of the Howard Street Church, and was sustained. We presume, therefore, that he will continue his labors there. He tells us, in the *Occident*, that of the 75 members of that church, 65 were received during his pastorate.—Rev. I. N. Hurd retires from the pastorate of the Presbyterian church in Virginia City, and will reside in Oakland. A farewell concert was given him, at which the church was crowded. He has won universal respect in Virginia.—Rev. Mr. Fiske was duly installed as pastor of the Howard Presbyterian Church on last Sunday evening. Rev. Dr. Eells preached, Rev. John Hemphill gave the charge to the pastor, and Rev. Thomas Guard, to the congregation. The salary of Mr. Fiske is to be \$4,000 per annum.

There are eight Baptist churches in Washington Territory. Elder J. Casto is to act as general missionary for the Territory. Seattle Church has been greatly prospered: its debt paid, and its membership increased by fifteen. Six of them were baptized.—Four young persons were baptized at the Baptist Church in Portland, Oregon, last month.—Four Baptist missionaries have sailed from San Francisco for China and Japan: Rev. W. K. McKibben and wife go to Swatow; Miss Sands to Yokohama, and Miss Kidder to Tokio.—The labors of Rev. D. H. Hickok, the missionary of the Sacramento River Association, have resulted in the baptism of seventeen persons, and the organization of the New Salem church. Two more converts are expected to be baptized on the 17th instant. The church now numbers twenty-two members.

We clip the following letter from the *San Mateo Gazette*.

PESCADERO, Sept. 30th, 1875.

Ed. Gazette:—A large circle of friends assembled last evening at the parsonage of the Congregational church to make a parting visit with their pastor. The evening passed in pleasant conversation and music, closing with a collation of cake and lemonade, after which Hon. John Garretson presented a handsome purse of coin to the pastor, from the gentlemen, and a valuable dress to Mrs. Starr, from the ladies, in all \$100; and then read the following resolutions, which were adopted by the company: WHEREAS, our friend and pastor, Rev. M. B. Starr, who has labored with us for the past two years, is about to leave for a new, and, perhaps, more useful field of labor, *Resolved*, That during his stay among us we have found him a kind-hearted christian gentleman, an active, able minister of the Gospel, honest and punctual in his dealings, faithful in his ministerial obligations, laboring incessantly for the church and the welfare of mankind. In the hour of sickness and adversity he was ever ready to lend a helping hand, and offer words of consolation in the house of mourning. It is with heartfelt regret that we consent to his departure, but rejoice to know that what we lose the church and society at Benicia will gain. He has our best wishes that life and health may be spared for many years of usefulness, and in due time may he return to us with renewed health and vigor. *Resolved*, That a vote of thanks be and is hereby given to Mrs. Starr, and her daughter Flora, for their active assistance to pay the last debts on the parsonage, and for other praiseworthy acts of kindness. We appreciate the worth and unceasing labors of Mrs. Starr in the church and Sabbath-school. In her departure the children will lose one of their best friends, and our people an esteemed and useful member of society.

Eastern and Foreign.

MOODY.—It is stated that Mr. Moody will commence labors in New York Oct. 31st.

NOTES.—Prof. A. L. Perry, the eminent Free Trade Professor at Williams College, has been ordained to the Congregational ministry, and becomes acting pastor at South Williamstown, Mass. But Prof. P. has done effective pulpit service for many years.—Rev. J. W. Healy succeeds Mr. Dickerman, of Gil-

roy, at Iowa City.—The N. Y. Branch of the Woman's Board advanced its contributions from \$909 last year to \$3,094 this year.—Dr. Holland has written a leader on the importance of abandoning the whole business of dedicating mortgaged houses to Jehovah!

ITEMS.—The Rev. Dr. Frederick T. Brown, of St. Paul, Minn., has received and accepted a unanimous call to the Presbyterian church of Ann Arbor, Michigan.—The new stone edifice of the Presbyterian church of Cherry Valley, N. Y., erected by the liberality of Miss Catharine Roseboom at a cost of about \$40,000, is a model of architectural beauty, and the finest house of worship in the Presbytery of Osego.—Calvary church, Philadelphia, made out a call to the Rev. Dr. Dickey, now pastor of the First Presbyterian church, St. Louis, Missouri.—Rev. Dr. Chambers, of Philadelphia is dead.—Miss Anna Oliver, herself a Congregationalist, made application for admission to all the leading Congregational and Presbyterian Seminaries, and was refused. The utmost encouragement she got was at Oberlin, where permission was given to take the course in Hebrew and Greek.

—His Highness, Dhuleep Singh, has signified again the return of the anniversary of his marriage with one of the girls of the United Presbyterian Church mission school in Egypt, by his donation to the mission of £1,000—about \$5,000 in gold.

HIGH CHURCH PRESBYTERIAN TENDENCIES, OR REACTIONS.—The *Herald and Presbyter*, advertising to the election of Dr. McLaren, three years ago a Presbyterian minister and the son of a Presbyterian minister, remarks: Mr. McMaster, editor of the *Freeman's Journal*, New York, probably the ablest and most thoroughly sectarian Roman Catholic paper in the United States, is the son of Rev. Gilbert McMaster, an able minister among the old Covenanters, and brother of Rev. A. S. McMaster, D. D., pastor of the Presbyterian Church at Poland, O., and brother of the late Dr. E. D. McMaster, who was at his death Professor of Theology in the Chicago Presbyterian Theological Seminary. The Episcopal Bishop of Western New York, Dr. Arthur Cleveland Coxe, is the son of Dr. Samuel Hanson Cox, a well-known Presbyterian divine of Brooklyn, who wrote ably, in the years gone by, against what he was fond of terming the twin heresies of Popery and Prelacy. Bishop McCoskrey, of Michigan, is said to be the grandson of Dr. Nesbit, a noted Presbyterian minister. We may add that Father Hewitt the Paulist is the son of the late Dr. Hewitt, organizer of the Presbyterian church in Bridgeport, Ct.

FALLIBLE INFALLIBILITY.—Döllinger, in his recent annual address before the Academy of Munich, gave a short and pithy history of the doctrine of infallibility, the story of which now seems to approach irony. The Minorites were the first to raise the question of papal infallibility, and they were civilly paid for it. One hundred and fourteen of them who maintained the dogma were delivered by the Pope himself to the tender mercies of the Inquisition, and burned at the stake by his command. As late as 1449, Pope Nicholas III. caused all persons to be burned who believed in infallibility. Two centuries later, however, the Jesuits, in combination with the Curia and the Dominicans, spread forth the doctrine, while it was still under the ban of death from papal decree.

PROF. CHRISTLIEB DISCUSSING CONGREGATIONALISM.—A correspondent of the *Washington Chronicle* gives this picture of that evangelical divine, who gave so much pleasure to the brethren of the last Evangelical Alliance. I was recently invited to a social gathering of the theological students in a Bier Wirthschaft, near the Rhein, there to meet with the renowned Professor Christlieb, who has been accustomed since his return from America to give them familiar talks on his visit to our country. At half past eight I went, in company with others, to where we were invited, into a private room, in the center of which stood a long table, ornamented with beer glasses. The students sat smoking and talking in groups, awaiting the arrival of Professor Christlieb. I confess I was a little startled at the great display of beer and a room filled with tobacco smoke, and supposed we must have entered the wrong room. But it was no mistake, for they were "theologues." Soon Christlieb came. The students bowed to him, and wonderful to relate, he took his seat at the head of the table, right alongside of a quart glass of the foaming beverage. "What next?" said I. My question was answered, when the man, far-famed for orthodoxy and piety, took a cigar from his pocket, deliberately bit the end off, and forthwith began. The subject for

the evening was the religious sects in America. His special point was Congregationalism. I never before fully realized what a peculiar system of worship and church government we have as then, when I heard the ejaculations of surprise and curious questionings of the students. Christlieb had with him a Congregational Church Manual, and translated the articles of faith. When he had finished, a student on my left looked up from the bottom of his third quart of beer, complained of the incompleteness of the confession, whereat Professor Christlieb, who is as much an orator as an essayist, pushed aside his beer, removed his cigar from his mouth, struck his fist on the table and thundered out, "Not complete enough! What more do you want? Here you have the very essence of all the creeds and confessions that ever existed, and in a small compass." Then he translated, "I believe in God," etc. "Now, that is a practical confession which all the people can understand. There is no subtle, philosophical dissertation on the Trinity, such as we have in our cumbersome creeds." On the whole, he seemed very much taken with Congregationalism. At half-past 11 the Professor bade us good night, and we remained a few moments over our beer (I mean the German students).

STANLEY AND SPURGEON.—A correspondent of the Boston *Advertiser*, after listening to two of London's noted preachers, draws this comparison between them:

"No two could be more utterly unlike each other in person, character, and manner than Dean Stanley and Spurgeon. The dean small, thin, refined in aspect; cold, unimpassioned in delivery, the exponent in thought of the highest intellectual culture. Spurgeon, burly, almost gross, intense; and apostle of the people to the people. The one almost inaudibly reading, in a church conceived and slowly fashioned by polished art; the other holding sonorously forth in a plain temple, built up as it were in a day for real use. The unheard dean carrying through the force of reputation the impression of mental power; Spurgeon, through the senses, that of truth and earnestness; the one a doctor of law, the other an apostle of Christ."

CRITICAL SUGGESTIONS.—Almost all the Sunday-school teachers who pronounced Caiaphas in our hearing did not pronounce it Ca-ya-phas.—In the leader in the *Sunday-school Times* for Sept. 18th, which, by the way, is an admirable paper and now is greatly improved in external appearance also—it is stated that Mr. Moody once said "The world has yet to see the power of one man wholly consecrated to God's service." But we have understood that these words were spoken to Mr. Moody by Henry Varley and set our Evangelist on fire to be one such man.—One great trouble with many able men who preach the Gospel is that they do not have an object before them which is direct and strongly felt. How to be really on fire is the great question.—Mr. Beecher in his new pronouncement lays pretty strong stress on what he calls the comparative vulgarity of "a high ideal of human life and society enforced by a cold and severe criticism which disdains all human weaknesses and infirmities." Surely there are times in which a high ideal may be preached to profit, even if it do wear a severity like that of President Finney.

From the Sandwich Islands.

MAKAWAO, Maui, Sandwich Islands. July 31st, 1875. }
EDITORS PACIFIC:
Dear Brethren.—I see, not far from where I am sitting, the Hawaiian flag flying from the upper story of the boys' boarding seminary. This I am glad to see, because it is the anniversary of Hawaiian independence, a God-given boon. Or it may perhaps more properly be called "Restoration Day," inasmuch as the Hawaiian flag which, in February, 1843, was pulled down by Lord George Paulet, commanding Her Britannic Majesty's ship *Carysfort*, was restored by Admiral Thomas on the 31st of July, of the same year. This was thirty-two years to-day. For several years the Hawaiians, chiefs and people, religiously observed this day by assembling in their several places of worship, or in some spacious grove, where they sang, prayed, and talked of the goodness of God in restoring the "breath of the land" to use the beautiful figure applied to the King, when by foreign hands their national flag was pulled down, and the English flag hoisted in its place. Of the public services on these memorable occasions I have more than once spoken when writing for THE PACIFIC. It seemed to me exceedingly proper for our people to observe this day by a public service expressive of their gratitude

to God for his interposition on their behalf in a season of deep distress. But, some five years ago, it was apparent that a portion of foreign residents disliked these celebrations, and this feeling became so strong, that others gave way, and admitted that it might not be advisable longer to celebrate the day as one of public rejoicing. For several years, I think, no notice has been taken of the day at the metropolis. Still I am glad to see the Hawaiian flag hoisted to-day, and flying commemorative of the Divine interposition in behalf of the nation, July 31st, 1843. I hope also to allude to the goodness of God, on the morrow, to the nation, and speak of the obligations of chiefs and people to render to him according to benefits received.

In the bonds of Christian affection I remain your brother in the work of the Lord,
IONA S. GREEN.

No Success Without Industry.

I really believe, young friends, that idleness is the ground of most vices. I am acquainted with certain young men who are running about the streets, whom I see stepping out of drinking saloons. Some of them are sons of reputable parents. I remember last summer meeting a young man—one of the best dressed lads in the city—a young man whom I met in the omnibus frequently, riding up and down, and I had seen him so often and always with such a leisurely air, that I said one day, calling him by name,—

"What are you doing?"
"I have not got any particular business," he said.
"Well, haven't you anything to do?"
"Nothing in particular," he answered.
It was somewhat impertinent, but I said—
"Well, I suppose now you are out of school you mean to get into something pretty soon?"

"Well, I have not anything just now in view," he replied.
To make a long story short, the poor fellow has not anything in view, never did have much of anything in view. Drifting, drifting, drifting! Down, down, down! He is not the boy he was when I conversed with him last summer. There is nothing truer, though trite, than the adage, "An idle brain is the devil's workshop." Unless there is an aim, a plan, a purpose in a man, there is depravity, and appetite, and lust, and passion. It is idleness that rolls up millions and millions of dollars in spirituous liquors every year.

Industry, my young friends, is the first law of success. Some one asked a man who was counted a great genius, to define genius, and he said—
"Genius is industry."

MARRIAGES.

BRICE-TALLANT.—In this city, October 7, at Trinity Church, Dr. Brice, Lieutenant J. J. Brice, United States Navy, to Lizzie, daughter of D. J. Tallant.
SMITH-WALDRON.—In this city, October 5, by E. B. Hubert, E. S. Smith to S. M. Waldron.
WATSON-BURNS.—In this city, October 2, at the Unitarian church, by Rev. Dr. Stebbins, John Bradley Watson to Delora R. Burns.
LAMBERT-TROY.—In this city, September 20, by Rev. S. T. Wells, Archibald Lambert to Mary M. Troy, both of San Francisco.
McELATH-ALDEN.—At Temescal, Alameda Co., September 23, by Rev. Benjamin Ackert, J. E. McElath, of San Francisco, to Elsie A., daughter of S. E. and A. F. Alden.

BIRTHS.

AGER.—Born in this city, July 15, 1875, to the wife of James Ager, a son.
BACON.—Born in this city, October 8, 1875, to the wife of Jacob Bacon, a son.
CROWELL.—Born in this city, October 10, 1875, to the wife of Hiram Crowell, a daughter.

DEATHS.

STEVENS.—In this city, October 5, George Stevens, a native of Gloucester, Mass., aged 73 years.
YOUNG.—In this city, October 7, Miss Sarah Young, a native of Massachusetts; aged 70 years.
ALEXANDER.—In this city, September 23, Sarah B., wife of Gen. B. S. Alexander, U. S. Engineers, a native of New York; aged 66 years.
WESTON.—In this city, September 22, Mrs. A. F. Weston, a native of Duxbury, Mass.; aged 79 years.
DOWNER.—In this city, September 20, Thomas P. Downer, a native of Mass.; aged 66 years.
LOOMIS.—At San Rafael, October 9, William E. Loomis, a native of New York; aged 44 years.
SEAY.—In Oakland, September 26, Miss Elizabeth Abbott Seay, in her eightieth year.
OWEN.—At Livermore, Alameda Co., September 29, Lucy B., wife of O. R. Owen, a native of Iowa; aged 20 years.

Special Notices.

For Pictures, Frames, Mouldings, and Looking Glasses, of every description, go to the Wholesale and Retail Store of Sanborn, Vail & Co., 871 Market Street.

STOVES, RANGES, ETC.—In scarcely any other city than San Francisco could a more complete and choicely finished assortment of ranges and kitchen utensils be brought together than is exhibited by Messrs Locke & Montague, of 112 and 114 Battery street. The space allotted to them at the Fair was nightly surrounded by admiring housewives and matrimonially disposed young couples. Their display far surpassed in excellence any one before attempted in the hardware line on this coast. What was shown at the Fair, however, furnished but a faint idea of the immense and varied stock to be found at their warehouses, 114 and 116 Battery street.

PACIFIC PURCHASING AGENCY.—For the purpose of facilitating communication between the readers of THE PACIFIC and its advertisers, we have concluded to offer our services gratuitously to all, in the purchase of any article for sale in San Francisco; also in answering any reasonable inquiry in relation to anything in the market. As these services are offered gratuitously, all letters must be accompanied with stamp for return answer. Orders should be very explicit, stating how articles are to be sent; and must contain stamps for prepayment of postage, if articles are to be forwarded by mail.

If you would have a happy home, make your wife a present of an elegant Davis Sewing Machine. It is entirely different from all others, and superior in every particular. Its great feature is the Vertical Feed. Its extreme simplicity and the perfection of its mechanical construction make it the most desirable Family Sewing Machine in the world. Don't fail to see it. Office, 118 Post Street, San Francisco.

ADVERTISE

Why not? Is it because you don't think it pays? It always pays, if done judiciously and in a style to command attention. The first requires much careful thought; the last a skillful and thorough compositor, and a large assortment of fancy, display, and job type. For want of means but few weekly papers in San Francisco have this latter commodity, and for want of space the daily papers as seldom use display type.

A provision firm advertises in one of the weekly papers thus:

SMITH & BROWN,
Provision & Commission Merchants,
Dealers in
Butter, Cheese, Eggs, Lard, Smoked Meats, Etc.

Now, who cares for Smith & Brown, or whose attention is attracted by seeing their names in print? Would it not answer the purpose much better for which men advertise, if their specialty were set up thus:

SANBORN, VAIL & CO.

Will Remove
FROM 719 TO
871 MARKET STREET
ON OR ABOUT
October 15th.

Their entire stock of
FRAMED PICTURES
AND
LOOKING GLASSES
WILL BE SOLD

20 per cent. Below
REGULAR RATES
FOR CASH, PRIOR TO REMOVAL.

If the public had to be told of the latest item of interest to every man in Oakland or Alameda Co., THE PACIFIC, with its large and varied fonts of newest and most stylish job types, would excite general curiosity by the following lines:

Oakland Ferry,
(FOOT OF CLAY ST.)
Direct and Shortest Route
TO
A. LUDORFF'S
CHEAP
Dry Goods Store,
724 Market Street,
SAN FRANCISCO, CAL.

If an important household article were to be advertised, THE PACIFIC would make mention of its merits as follows:

AMERICAN
MANGLES
SUITABLE FOR
HOTELS,
Laundries, and
Boarding Houses.
Will do twice the work and at
Half the Labor and Time
Of anything else known or ever invented for that purpose.
Parties in want of an A. No. 1 Mangle will please send for further particulars to

ARMES & DALLAM,
Wood and Willow Ware Dealers,
215 & 217 Sacramento St.

And so on, we could exemplify *ad infinitum*. A word to the wise is sufficient.

ADVERTISE!

Do it extensively; make the proper selection of newspapers, and don't omit that selection THE PACIFIC. It is one of the oldest weekly papers on the coast; its circulation is larger than any other of its class; it numbers among its subscribers the best portion of the reading public—people who have money to spend—and if you don't feel up to the work in composing your own advertisement, express your wishes to the Advertising Agent of THE PACIFIC, who will do his best to help you, and make the advertisement what it should be—attractive.

Some people think that advertisements are not read. The trouble is, they are often set up in such poor style that they are never seen unless specially sought for. An advertisement of "Clerk Wanted," handsomely displayed, as only THE PACIFIC can display it, will, we believe, bring two or three hundred letters in a single day, and postage stamps enough to more than pay for the cost of the insertion will be enclosed for answers which are never sent, as the writing of so many would be too great a tax on the advertiser. Find out what the people want, tell them of it through THE PACIFIC, and you can make a fortune—if you

ADVERTISE
IN "THE PACIFIC"
ADVERTISE

THE RELIABLE AND UNSURPASSED KNABE PIANO.

Square, Grand And Upright.
Peerless in Tone, Action, and Durability.

THESE INSTRUMENTS HAVE AN UNRIVALLED REPUTATION THROUGHOUT THE GREAT music centers of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. Such eminent authority as Thalberg, Gottschalk, Strakosky, Marmontel, Vieuxtemps, J. P. Franke, Wolfshin, Charles Friedl, Schultz, Benheim, Grossmuth, De Pablos, Stash, Heller, Tots, De Viro, Kunkel, Webster, Zellner, and many others, have pronounced the KNABE PIANO equal in every respect to the best instruments manufactured in Europe or America, and superior in some important features to any other. The KNABE PIANOS have been manufactured about 20 years, and are found to withstand the effects of the most trying climates, whether characterized by extreme changes of heat and cold, or of dryness and moisture. Every instrument fully warranted. For illustrated Catalogue and Price Lists, apply to

A. L. BANCROFT & CO.,
MUSIC DEPARTMENT, NO. 723 MARKET STREET, SAN FRANCISCO.

THE PRINCE ORGANS.
The Parlor and Church Organs and Melodians manufactured by Geo. A. Prince & Co. are the most popular in use. Over 45,000 of these instruments are now in use in various parts of the world. They are absolutely unrivalled in quality of tone, durability, beauty of design and workmanship. In price they defy competition. Call and see them, or send for circular.

Sheet Music and Music Books—a Full Assortment in the Music Warehouses of
A. L. BANCROFT & CO., 723 Market St., San Francisco.
nov15-75

1810. 1875.

PACIFIC DEPARTMENT
HARTFORD FIRE INSURANCE CO.
Hartford, Conn.
APPLINT. MANAGER.
\$2,750,000.50
CASH ASSETS
Agents in all the Principal Cities and Towns of the Coast.

No. 313 CALIFORNIA STREET.

1810. 1875.

Dr. Aborn,
THE EMINENTLY SUCCESSFUL
PHYSICIAN.
Until he retires from active practice in a short time, will receive a limited number of patients daily, from 10:30 A. M. to 3 P. M., and from 6 to 7:30 P. M.
CONSUMPTION,
Asthma, Bronchitis, Ozena, and Catarrh,
DEAFNESS,
—AND—
All Diseases of the Eye and Ear
And obstinate chronic diseases generally, embracing also
HEART, LIVER, STOMACH, NERVOUS DISEASES, AND BROKEN-DOWN CONSTITUTIONS.

Are the class of maladies which are successfully treated by
DR. ABORN,
Corner of Post and Kearny streets, after the ordinary methods have failed.

Retirement from Active Practice.
DR. ABORN will retire, in the course of a few months, from active practice for awhile.

MUTUALLY DESIRABLE.
It would be more agreeable to the Doctor if persons who desire to consult him would satisfy themselves as to his skill and successful mode of treatment before calling. This would tend to remove misapprehensions and all necessity for explanations.
SEVERAL HUNDREDS
Of testimonials from well known citizens have been published in behalf of the suffering; also a list of references, embracing some of our most prominent residents, whose names have been given that the most skeptical view, with all others, have been removed. Evidences of satisfying themselves that the peculiarly successful scientific method of treatment adopted by Dr. Aborn is everything it is represented to be. Testimonials of remarkable cures being still daily received by him. Many of these are contained in the pamphlets and papers published by him for gratuitous distribution. nov10

PIONEER
Land and Loan Association,
BANK OF SAVINGS & DEPOSIT,
No. 405 CALIFORNIA STREET,
Opp. Bank of California.
Incorporated 1869. Guarantees Fund, \$300,000.
EIGHTY-NINTH DIVIDEND WILL BE PAID ON the 15th of November. Deposits in Gold, Silver and U. S. Currency received, and interest paid on same. Certificates of Deposit and Pass Books issued, payable at ten days' notice, bearing ten per cent. per annum. Ordinary Deposits, payable without notice, nine per cent. per annum. Term Deposits receive twelve per cent. Reports can be obtained at the Bank.
This incorporation is in its seventh year, and refers to over two hundred eight hundred depositors for its economical and successful management, thereby securing the full amount of interest earned. No charge for entrance fees or pass books. Bank open from 9 A. M. to 5 P. M. On Saturday evenings until 9. Money to loan on approved securities.
First-class Fire and Burglar-Proof Vaults for the safe-keeping of Treasure, Special Deposits and Trust Funds, Bonds, Silverware, etc.
THOS. GRAY, President.
J. C. DUNCAN, Secretary. aug8

MASONIC
Savings & Loan Bank.
No. 6 POST ST., MASONIC TEMPLE,
San Francisco.

MONIES RECEIVED on Term and Ordinary Deposits. Dividends paid semi-annually. Loans made on approved security. Certificates of Deposit issued, payable in New York, Philadelphia, Boston, and the principal cities of the Atlantic States and Canada; also London, Paris, Hamburg, and all the principal cities of Europe.
This Bank solicits the patronage of all persons.
WM. H. CULVER, President.
H. T. GRAVES, Secretary. June24

THE DAVIS
VERTICAL FEED
SHUTTLE SEWING MACHINE.
IT DOES NOT TAKE AN HOUR TO GET ready to do a minute's work, but it is always ready in a minute to do a day's work.
The Favorite of the family circle. Runs more easily and quietly than any other machine.
The DAVIS presents these advantages: It prevents fulling or gathering of goods; will sew over thick seams, or from one thickness to another, without change of stitch or tension, and makes the most elastic, durable, and uniform Lock Stitch of any machine before the public.
The only one having an Automatic Bobbin Winder, and the most wonderful attachment for making the Knife Pleating.
The peculiar feature of the DAVIS is its VERTICAL FEED, which is essentially different from any other machine manufactured, requiring no acquired skill to operate it, nor hefting of the goods. And all should give it an examination, at least, before purchasing any other.
After six weeks' trial at the Franklin Institute Exhibition, held at Philadelphia in 1874, it was Awarded the Prize Medal against Nineteen Competitors.
And has universally been awarded the FIRST PREMIUM at all principal Fairs where exhibited.
We have the best manufacturing machine in use. Energetic and responsible Agents wanted in all unoccupied territory.
For further information, circulars, and terms, address the
DAVIS SEWING MACHINE CO.,
116 N. 3rd St., San Francisco.

EMILY R. EASTMAN,
ARTIST,
ROOM 13,
235 Kearny St., San Francisco.

Photographs Painted and Retouched in Ink, from the smallest to full life-size, always in the most artistic manner, on very moderate terms. sep14

Home Circle.

The Call and Reply.

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meekness for the heavenly place,
O guilty sinner, come!
Just as I am—without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come!
Thy sins I bore on Calvary's tree;
Thy stripes thy due were laid on me,
That peace and pardon might be free—
O wretched sinner, come!
Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!
Burdened with guilt, wouldst thou be blest?
Trust not the world; it gives no rest;
I bring relief to hearts oppressed—
O weary sinner, come!
Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!
Come, leave thy burden at the cross;
Count all thy gains but empty dross;
My grace repays all earthly loss—
O needy sinner, come!
Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind—
Yea, all I need, in thee to find,
O Lamb of God, I come!
Come hither, bring thy burdened fears;
Thy aching heart, thy bursting tears;
'Tis mercy's voice that calls thee near;
O trembling sinner, come!
Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!
"The Spirit and the bride say, Come";
Rejoicing saints re-echo, Come;
Who faints, who thirsts, who will, may come;
Thy Savior tides thee, Come.
Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yes, thine alone,
O Lamb of God, I come!

"Happy Ned," the Cabmen's Missionary.

The Liverpool Leader gives a sketch (with an excellent portrait) of Mr. Sunners, well known as the cabmen's missionary. It says:
"Forty-two years have elapsed since the workmen at Messrs. Fawcett, Preston & Co.'s foundry were astonished one morning by the news that Edward Sunners had been 'converted.' Even the God-fearing fellow-workmen who had allured him to Stanhope-street Chapel were astounded by the result of their effort. Ned heard it all, and stood it all. Going again to the chapel where he had awoke to the necessity for a higher and better life, he listened, pondered, prayed and in a few weeks, like Bunyan's pilgrim, felt the burden of helplessness and despondency roll off. Then with an impetuous rapture, which absolutely scandalized the more sedate among his new friends, he thundered forth—
My happy soul is free,
For the Lord has pardoned me.
Halleluia to God and the Lamb!
"And from that moment his feet were on a rock. In the triumph of his new existence he soared altogether above the petty snares of the workshop. He was challenged, and did not fight. Saturday came, and he did not get drunk. He felt the change in his habits, but felt no regret. Nor has he ever turned back. Though now an old man, the ex-prizefighter, the whilom drunkard, the once unmitigated scamp, has stood fast; and to-day Mr. Edward Sunners is known and respected throughout Liverpool as 'the cabmen's missionary.' Thorough in his new life as he had been in his old one, Sunners 'took up his cross' energetically from the outset. Freely he had received, and freely he would give. He could not argue like a scholar, but the change in his character was a powerful argument, which had wide influence when backed by his earnest account of his simple faith and glowing happiness.
"Naturally shrewd, discreet, and genial, with a face and form which, without being handsome, were comely and pleasant, and a strong, cheery voice which did one good to hear, his efforts bore frequent and valuable fruit. Never was there a more convincing testimony to the usefulness of the religious doctrines preached by Wesleyans to the poor and ignorant than the career of Edward Sunners has been. They believe in sudden conversions—and his, though sudden, was permanent—in 'my grace, is sufficient for you,' and during forty-two years his life has been undiminished, consistent, and useful in 'the peace which passeth all understanding'; and much as he has been tempted, rough and difficult as his path has been, he has become known as 'Happy Ned,' whose favorite song is—
My God, I am thine; what a comfort divine,
What a blessing, to know that my Jesus is mine!
In the heavenly Lamb, thrice happy I am;
And my heart doth rejoice at the sound of his name.

"Although not theological in these columns, and at no time disposed to argue that there is only one phase of intelligent and useful piety, we recognize in him an undeniable fact, which, by its mere existence, shows that to tens of thousands the preaching which he heard is the very preaching needed to make them what they are not, yet long to be. And never, we think our readers will agree with us, did a 'converted' rough more aptly drop into his proper place than did Ned Sunners when, a strike in the York-street foundry having thrown him out of employment, he was engaged as a town missionary, whose special objects were the cab drivers, carters, sweeps, scavengers night-men, dog-fighters, and others among the lowest of the low, who, being human, yet feeling rather than thinking, are utterly impervious to ordinary approaches, but listen willingly to him and are the better for his advice. Men now middle-aged were lads when this took place, and thousands who have grown up in Liverpool familiar with the face and voice of 'Happy Ned' can recall as a hale and black-aided man the missionary whose hair is now blanching; but his character has never changed, and his cheerful 'Bless the Lord, brother, I'm forty-two years in the way to glory,' is as brisk and confident as it ever was.

"Great, however, has been the change in public opinion respecting him. His persistent and kindly labors for their good have gradually won him an undisputed throne in the hearts of the 1,400 or 1,500 cabmen among whom he commenced his labors, and among the other more degraded classes who have been included in his district; nor has he taken a less firm hold on the esteem of the ministers and laymen of all denominations in Liverpool. Dr. McNeile, when here, liked to talk with Ned; and only a few days ago we heard that one of our most prominent and highly respected church laymen prays for him every morning. Many, too, are the anecdotes of his prompt retort, generous feeling, and unwavering wit, when 'chafed' during his work in the streets. Thus, 'Ned,' shouted one scoffing tauntingly, 'you've made a good thing of your religion, old chap.' Yes was the reply, 'it's true. It brought me out of a lodging-house into a back cellar, out of the back cellar into a back house, and out of that into a front one; it cured me of broken flesh, black eyes, sore bones, cracked lips, and a parched throat; it stripped me of dirty rags, and clothed me like a gentleman; it put a watch in my fob, and money in my pocket; it made me love everybody; and best of all, it made my soul happy here, and promises me a heaven where I shall be with Jesus. Glory, glory, glory. Yes, it's done well for me. And it can do as much for you. Praise the Lord.' On one occasion his chief gave one of his tormentors in charge, and Ned had to appear against him in the police court. But when the magistrate asked, 'What is your charge against this man, Mr. Sunners?' the reply was, 'No charge, your worship, no charge. God bless him!' and the man was dismissed, greatly astonished, and so affected that on a subsequent occasion he protected Ned during a disturbance. A few years after his conversion he became, and ever since has been, a total abstainer, because he says, 'If I take drink, however little, my mouth is shut, and I have less power with the drunkard.' He loved tobacco, and had hard work to abandon its use. But at last he did so 'for many reasons,' of which one was, 'so many lads smoked, and it had a black-guard look about it.' This sketch, it is explained, does not appear at his instigation or with his approval. He is a modest man, spite of energy and public position, and called to induce the editor to leave him alone. The Leader wishes that Liverpool had many more such men as 'Happy Ned.'

The Welsh Girl and the Bible.

There was, many years ago, a little Welsh girl who went every Sunday to hear Rev. Thomas Charles preach in the town of Bala, in Wales. She was very attentive and well behaved in church, and not like some little girls, who laugh and whisper while the services are going on. Mr. Charles often met her in the street during the week, and was in the habit of asking her to repeat the text from which she had heard him preach the previous Sabbath day. This she was generally able to do without hesitation. But one day when her pastor met her, and as usual asked her the text, she was silent. He repeated the question; but still she kept silent, while tears were added. Kindly placing his hand on her head, as she stood before him with downcast eyes, the good minister said, "What is the matter, my child?" Encouraged by his kindness,

the girl replied, "The weather, sir, has been so bad that I could not get to read the Bible." "Could not get to read the Bible! Why, what does that mean?" said Mr. Charles. "Why, sir," answered the child, "we have no Bible in our house; but there is one in a house the other side of the mountain, that I can look at whenever I choose. But the weather had been so bad this week, that I have not been able to get there." The house to which the child referred was seven miles off and she had been in the habit of walking there every week to read the chapter from which the minister had taken his text the previous Sabbath.

When the good pastor found that the little girl was willing to walk fourteen miles for the privilege of reading the Bible, he made her a present of one, which she kept in her own house. Does any one ask why no Bible could be found within seven miles, and why the Bible Society had not distributed Bibles among the people? The answer is simply this: This circumstance happened in the year 1802, before there was any Bible Society in existence, and as Bibles were neither so plentiful nor so cheap then as now, many of the poor people who lived among the hills were unable to obtain a copy of the Word of God.

Nor was this all, for this very incident was the means of originating the first Bible Society in the world. The good Welsh minister, after talking with the little girl, felt so deeply the destitution of the people, that when he visited London in December of the same year, he brought the subject before the committee of the Religious Tract Society of which he was a member. He urged them to send Bibles to Wales, and to form a society for the purpose. Another minister proposed that they should form a society to supply the nation and the world with Bibles. The society was not organized at that time, but the friends of the plan continued to talk about it until they induced others to join them, and the society was formed, under the name of "The British and Foreign Bible Society."

A Good Word for the Mole.

At a recent meeting of the Michigan Pomological Society, Dr. Edward Dorsch, in the course of an interesting address, remarked:
Many of our farmers feel great satisfaction if the spade kills a harmless mole, whose only crime is the little hill of earth he raises in our meadows when he goes upon his hunting expeditions, and which can be flattened again by the foot of the farmer before it hinders the motion of the scythe or mowing machine.

Nature has given us the mole as a never-tiring destroyer of all kinds of fruit-worms, larvae and other vermin which live on the roots of our grass and grain-bearing plants and fruit trees, and at a place where we cannot follow them. Nature has given him such a tremendous appetite that he dies if he has nothing to eat for six hours, and his only food is meat, as far as insects and worms furnish it.

Hundreds of moles have been dissected and their stomachs examined, but not the least vegetable fiber was ever found except it was brought to it by devoured insects. Experiments have shown that in case of want the mole eats up its own kind and family rather than touch any vegetable. I know very well that the eyes of the lady fill with tears if she finds, during her morning walk, a few of her pet plants almost dying on account of the burrowing of a criminal mole, which selects her rare buds as its hunting grounds and throws up his hill next to her best geranium or heliotrope.

But if the fair lady would reason a little, she would tender the gray culprit a hearty forgiveness, and thank him for the extinction of the restless enemies who feed upon the roots of her cherished plants, and she would press down the earth again and water the injured flowers, which will afterwards grow much better, because the ground has been loosened.

Prices were paid in former times by stupid communities in the old country, for every mole caught. Men have spent time and money in catching this benefactor of mankind, only to find themselves punished for their ignorance by being overrun with bugs and beetles, crickets and caterpillars. Nevertheless our boys are still permitted to torment and kill these inoffensive but much slandered vermin-hunters.

But the time will come when his virtues will be recognized, as it has already arrived for the toad, for which the English gardeners pay four shillings each with pleasure now, to set them as guards in their salad beds, against snails and bugs, after having found out the good service they accomplish.

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Good water can be had at any place in wells of from ten to twenty feet in depth.
The soil is good; climate mild and healthful.
The title is perfect.
The new Berkeley Ferry Landing is on this property and by that route passengers reach San Francisco in forty minutes time, and at the same rate of fares now charged on the Oakland Ferry.
The proposed line of street railroad to the University and to the Rose Vale Military Pioneers Ground runs through the centre of the property. The projected Central Pacific Road to Sausalito runs through the tract, near the Bay.
A narrow-gauge road from the Berkeley Wharf to Walnut Creek is now about to be built.
For further particulars, or to purchase, call on
S. A. PENWELL,
717 Montgomery Street.
Secretary of Association.

Emigrant Bureau.

To the Immigrants Seeking Homes, Labor and Information.

At a meeting of prominent citizens, held in San Francisco, the undersigned Committee of five were appointed, for the purpose of forming a Bureau to aid immigrants, who are arriving in large numbers, to find homes and employment. Such a Bureau has been created, under the supervision of said Committee, and is to be sustained by the gratuitous contributions of citizens.
There is ample room in our State for all that are arriving to find homes, and there is plenty of work for willing hands to do.
To those seeking agricultural pursuits, our broad plains and fertile valleys offer all that may be anticipated for the future.
Our irrigated districts, to those accustomed to raising corn and other spring grain and vegetables, will furnish homes and employment to many.
As our population increases, our irrigating ditches will increase in number. There is very little of the soil of California that may not be utilized.
By the information we expect to give through this Bureau we anticipate no difficulty in finding homes and employment for all who may come.
The Committee have appointed Mr. J. Earl as Manager, and Mr. I. G. Gardner, Assistant Manager, of the Bureau, at No. 123 California street, second floor, room No. 8. This office will be open May 15th, to which all information may be obtained at No. 6 Leidesdorf street, where maps of Government and other desirable lands for sale, with full information relative to location, soil, climate, etc., may be obtained.
All information will be given free of charge to those seeking homes or employment.
The Bureau is not created for the purpose of aiding any ring or combination of land owners, but solely for the purpose of guiding immigrants.
The simple object of the Bureau is to protect the interest of immigrants, give correct and reliable information, free of charge, and since the Bureau will be in correspondence with reliable or similar Bureaus throughout the State, it cannot fail to accomplish the object intended.

Major JAMES OTIS, I. FRIEDLANDER, A. DOW, C. J. CRESSEY, JOHN MORTON.

May 18th

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EDUCATIONAL.

(Continued from third page.)

devotion to the welfare of the young, and furnishing them, also, with the highest style of text-books. This indirect influence is too essential to be neglected.

Once more, schools of high Christian learning are needed for the defense of our Protestant faith. This is assailed by a foe on either side. On the one side is Vaticanism. Romanism has always made much of institutions of learning for the training of its champions. Since the Reformation, however, Protestants have given so much enthusiasm in this direction that she has lost her prestige and has fallen behind. But if Protestants depart from this policy, abandon Christian learning, leave education to the State, and allow it to become secularized, we shall have, when the great conflict with Ultramontanism comes, no scholars nurtured on the great seats of evangelical training, to defend our cause. We shall go into the issue with no trained leaders—and what is worse, no place of training them—no armories, no arsenals.

On the other side are materialism and infidelity. And what we need for the defense of the faith against ever grasping and aggressive Romanism, we need also for its defense against these foes. Without schools of high grade for the thorough training of defenders of the faith—schools full of Christian suggestiveness and inspiration—our Protestant faith is in danger of insensible weakening and wasting—a consumption of the blood that will make it ghastly and ghostly, unable to go into the great battles of thought and win the victory. Protestantism is a religion nursed and steeped in high Christian thought and scholarship, and has founded schools, seminaries, colleges, and universities, impelled not only by sympathy but by the instinct of self-preservation—as the willing husbandmen sows seed for his daily bread; and when she gives up the planting and nurturing of schools consecrated to Christ, she gives notice of her purpose to quit and retire from the field, and proclaims her retirement to the world.

Such schools are, therefore, necessary. There should be at an early day, one or more, under the most advanced and catholic Christian auspices, in each of the leading valleys of the State—Sacramento, San Joaquin, Alameda, Napa, Santa Clara, Santa Cruz or Salinas, Santa Barbara, and Southern California. In some of these such institutions already exist in a rudimentary way. They need to be planted or developed and made strong in them all at the earliest practicable time, radiating centers of intellectual and moral power throughout the State.

These schools can only be established by private enterprise under Christian leadership. The Christians of California must feel an interest in this work, lead off in it, and make sacrifices for it, if they would see the State system supplemented and quickened by the agencies for moral education. And among Christians there is no class that should feel a more lively interest in it than Congregationalists. All their antecedents and traditions point to them as the founders and friends of broad-hearted, catholic, Christian schools. They would be false to their history if they should lose their interest in them, or allow the planting and nurture of them to slip into other hands. From the time the Puritans of the Massachusetts Colony passed the act establishing Harvard College, in 1637, down to the founding of the Golden Gate Academy, they have shown their appreciation of Christian learning by being among the first to plant institutions where mind and heart, intellect and character, reason and faith, may have joint and wedded culture. The Assembly of Harvard College specified the objects to be sought by the Overseers in an act passed in 1842, to be "for the instituting, guiding, and furthering of the said college and the several members thereof. . . in piety, morality and learning;" and in 1843 one of the rules was this: "Let every student be earnestly prepared to consider well the main end of life and studies is, to know God and Jesus Christ, which is eternal life, and, therefore, to lay Christ in the bottom, as the only foundation of all sound knowledge and learning." The same spirit has made New England the land of Christian colleges, academies, and seminaries, and has planted a line of such institutions across the continent, with the advance of the population westward, to christianize, mould, buttress, bless, the civilization of the coming generations. We are committed, then, to the cause of Christian learning, and cannot abandon it without being false to all our Christian history, traditions, spirit, and genius.

Nor can we abandon it without suffering irreparable loss in own vitality and influence. Our fathers had toils and sacrifices in behalf of the higher education; and in that way they grew and had power in the world. If we become indifferent to it, and allow learning to be wholly secularized, and put ourselves in this regard into the hands of the State, we shall lose a mighty hold on educated minds, and become in this respect crippled and shorn of prestige and influence and ability to serve Christ.

We have our Golden Gate Academy—a good beginning. Let us build it up and develop it towards collegiate rank. Let us encourage our sons to enter it and go through a theological course of study, and such daughters as may aspire for an education in the collegiate style in both range and rigor. Let the sons especially be prepared here adequately, both intellectually and morally, to take with profit the special courses in the University, to enter upon the study of the secular professions, or to study theology in our seminary.

But while doing this, let us remember that our interest in education in other parts of the State cannot be delegated to other parties, and cannot be left to the secular arm.

As we have means and opportunity, therefore, let us, before it is too late, unite with others where it is possible, and where it is impossible to do this, take the initial steps alone, and found and build up academies and seminaries where Christ shall be honored and where the moral and Christian elements of education shall receive attention side by side of the intellectual. Let us have a Christian policy, and work towards it the best we can.

Respectfully submitted,

I. E. DWINELL,
J. A. BENTON,
GEORGE MORRIS,
M. KELLOGG,
W. M. SEARBY,
MARTIN POST,
WALTER N. HAWLEY.

LITERARY.

NEWS AND NOTES.—We are to have not only Prof. Haven's History of Philosophy, but another by Prof. Morris, of the University of Michigan.—Osgood, of Boston, will publish soon "Tales of the Argonauts, and other Stories and Sketches," by Bret Harte; also, "Songs of Three Centuries," a volume of poetic selections compiled by Whittier.—Mr. Bryant completed last spring his introduction to the history of the United States, which Scribner, Armstrong & Co. are to publish.—Mr. Ashton Dilke's work on "The Russian Power," which has occupied him now for more than a year, is approaching completion.—D. Appleton & Co. have nearly ready a little "First Book of Zoology," by Prof. E. S. Morse, of Salem, Mass.—Roberts Brothers have in press and will shortly publish Joaquin Miller's new poem, "The Ship of the Desert."—Prof. Moses Coit Tyler, of Michigan University, is preparing a survey of American literature.—Ex President Thomas Hill, of Portland, Me., is preparing a little volume on "The True Order of Studies."—Messrs Macmillan & Co., London, announce a Library Edition, in three vols., 8vo., of Mr. John Richard Green's "Short History of the English People." The book is undergoing a thorough revision, and considerable additions will be made throughout, the latter part especially receiving much fuller treatment than the extent of the present edition allowed. This is the greatest success in Historical composition that has been known for a long time.

The volume of the sacred poems of Rev. Dr. Ray Palmer will soon be published by A. S. Barnes & Co.—An extraordinary book was recently purchased in Leipzig by the Trustees of the Astor Library, and has just been received. It is entitled: "The Hermetic Book of the Medicines of the Ancient Egyptians, in Hieratic Characters, with a Hieroglyphic Latin Glossary, by Ludwig Stern. Two vols. fol., including 110 fac simile Plates. Leipzig, 1875." It has been ascertained beyond a reasonable doubt that the original was written in the sixteenth century B. C., and is therefore more than 3,400 years old. It was purchased by Mr. Ebers from a native at Thebes, in the winter of 1872 and 1873, and brought by him directly to Leipzig.—Miss Smiley, whose preaching has been often spoken of in our columns, is writing a volume to be entitled "The Fullness of Blessings in the Gospel of Christ." Dr. Cuyler is responsible for saying her vivid imagination is sobered by good sense and by thorough discipline in the Greek and Hebrew Scriptures.

A LEARNED QUEEN.—A correspondent of the London Echo says: "It is said that the Queen of Holland can ad-

dress her guests, and that with fluency, in every language spoken in Europe; and on one occasion, on receiving the Hungarian delegates of some learned society, among many others who attended, Her Majesty addressed these gentlemen in Latin, pleading as an excuse that she had not studied the language of Hungary. Her skill as a linguist was put to the test to-day. I had the good fortune to be near Her Majesty at the time, and satisfied myself that she was able to speak, with equal fluency, to the German, French, English, Danish, Italian, Spanish, Russian, and Swedish delegates."

THE PRESENT MAN NOT ANCIENT.—Dr. Taylor Lewis in the Independent makes the following point: Once depart from the scriptural account, or from the common view which gives somewhere between six and eight thousand years to the present Adamic race, and we are in a timeless region, or one that has no conjecturable bounds. For a million of years, then, a thousand millennia, more than two hundred times the longest extent which we can give to anything that may be called "the historical period," man, or something we must call so for want of a better name—something anthropoidal, at least—is supposed to have been upon earth. What has the creature been doing all this time? What has he been thinking, if he has thought at all, or what has he been dreaming about in all these silent centuries? As far as geology gives any intimations, he has made no progress whatever. Now here is the wonder. Within a time comparatively brief—for what is the utmost extent assignable to the so-called "historical period" as reckoned with the antecedent human ages?—a most remarkable change has certainly taken place, whether regarded as the introduction of a new man, or a renovation, or some sudden and strange development in this anomalous creature whose condition we have been contemplating. While hyenas, bears, and even gorillas, supposed to be so near him, have shown no sign of progress, remained as they were, and as they have been since first taking anything that could be called specific form, this other bestial troglodyte, or something in his shape, has taken a start so rapid, so unaccountable on any hypothesis that regards him as having been derived originally from the same or even a lower preceding state.

How to Live Happy.

Harmony in the married state is the first thing to be aimed at. Nothing can preserve affections unimpaired but a firm resolution not to differ in will, and a determination in each to consider the love of others of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish, when weighed against the affections of one with whom we are to pass our whole life! And though opposition in a single instance will hardly of itself produce alienation, yet every one has his pouch into which all these little oppositions are put; while that is filling, the alienation is insensibly going on, and when filled, it is complete. It would puzzle either to say why; because no one difference of opinion has been marked enough to produce a serious effect by itself. But he finds his affections wearied out by a constant stream of little checks and obstacles. Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversation; a disposition in either to criticize and question whatever the other says, a desire always to demonstrate, and make him feel himself in the wrong, especially in company. Nothing is so goading. Much better, therefore, if our companion views a thing in a light different from what we do, leave him in quiet possession of his views. What is the use in rectifying him if the thing be unimportant? Let it pass for the present, and wait a softer moment and more conciliatory occasion for rehearsing the subject together. It is wonderful how many persons are rendered unhappy by inattention to these little rules of prudence.

[From the Philadelphia Presbyterian.]

From the World's Dispensary Printing Office and Bindery, Buffalo, N. Y., we have received "The People's Common Sense Medical Adviser, in Plain English; or, Medicine Simplified," by R. V. Pierce, M. D., Counselor-in-Chief of the Board of Physicians and Surgeons at the World's Dispensary. Whoever helps humanity in its struggle with its inherent weaknesses and diseases, to bear or cure, is its benefactor. Ignorance is not only of itself a cause of disease and mortality, but it is the enemy of every effort to cure or mitigate. Nothing will so speedily remove this cause as knowledge (an elementary one, at least) of the diseases to which we are heir, as well as those superinduced by our own imprudence. Dr. Pierce has rendered, in our judgment, a benefactor's service, both to the afflicted and to the profession, in his diagnosis of the diseases treated of, and in the presentation of the philosophic principles involved in their cause and removal. He is sparing of remedies, and usually prescribes such as are safe in unskilled hands. As a book merely of abstract knowledge, it is exceedingly readable and interesting, especially the following subjects: Cerebral Physiology, Human Temperaments, Pseudo Hygiene, the Nursing of the Sick, Sleep, Food, Ventilation, etc. In one chapter on another subject, so delicate in its nature that it is shut up beyond the domain of warning to all but physicians, so accused in its results in modern society, he is most explicit, and alike true to God, to virtue, to life, and to society; shows the truth as presented in the teachings of Scripture—that life begins with conception—with great force, to which is added faithful warnings. Price of the Medical Adviser, \$1.50, sent post-paid. Address the author, at Buffalo, N. Y.

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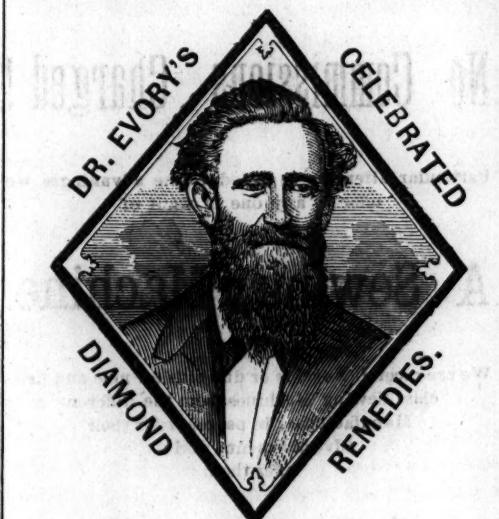
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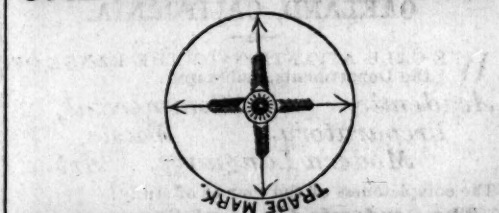


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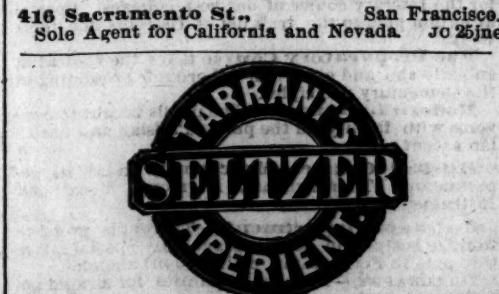
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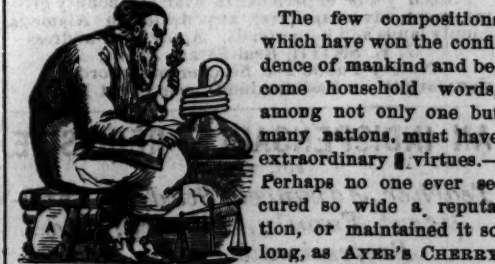
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THE HIGH SCHOOL CHOIR.—Oliver Ditson & Co., Boston, publish a musical work of 256 pages, entitled *High School Choir*, a book of study and recreations for advanced classes. It contains, in addition to the elementary course, a large number of popular three and four-part songs, with many devotional songs and hymn tunes for practice, and for opening and closing exercises. The editors, L. O. Emerson and H. S. Tilden, seem to have performed their work ably and conscientiously.

THE CALIFORNIA CHEMICAL PAINT CO. make a fine display of their Paints, together with samples of Graining, all of which attract unusual attention. These Paints are already mixed for use, requiring no addition of Oil, Turpentine, or other ingredients. The Averill process secures a perfect combination of the properties of the various articles used to make it, so that there is no possibility of checking or peeling off. When the coat is laid on it is there for all time. It is about seven years since first this Paint was manufactured by the inventor, and since then its merits have gained for it a position in the manufacturing world almost unequalled in industrial history. The number of tints of which it may be made are practically inexhaustible, and its beauty and brightness of color are truly remarkable. To show the estimation in which it is held by practical men, we may mention that the Pavilion is painted with it. Besides this Paint, the visitor can see here samples of Prince's Metallic Farm Paint, used for rough surfaces, houses, fences, etc.; and of a Patent Metallic Paint, for the bottoms of iron vessels, which has received high encomiums from all those who have used it. G. H. Anderson is now the general manager, having bought out the interest of the former one, C. W. Beach. This is certainly one of our most promising industries. Their office is at 117 Pine street, between Front and Battery.

THE FINANCIAL PANIC.—A SAFE INVESTMENT.—As some persons will still insist on drawing their earnings from the savings banks, and taking them home at the risk of having them stolen by burglars and thieves, we would advise those parties to rather invest their money in a few shares of the Capital Stock of the Oakland Building and Loan Association. Nothing more safe and few things more profitable, we believe. See their card on this page.

THE VICTOR SEWING MACHINE has most victoriously worked its way into a great many families, where it has won golden opinions. It enjoys the distinction, amid the hosts of competitors, of a very high rank among the finely finished and really effective sewing machines of the day. Ladies who use it avoid the clatter which is such an inseparable evil from many other machines. It runs so lightly that to work it involves hardly any effort, and is sure not to be detrimental to the health of the operator. Its self-adjusting tensions save much botheration with the thread. The absence of cog-wheels produces a smoothness of running which is exceedingly commendable. And there is no working coil springs to get into snarls and confusion. The shuttle is the very perfection of mechanism, and the shuttle carrier works like a charm. The needle is straight and self-adjusting, thus preventing much annoyance. The adjustable centres on the balance wheel form a very noteworthy feature of excellence in this machine.

The Victor Sewing Machine Company make a special business of employing only the best mechanics and of using only the best materials in the manufacture of their machines. Hence a large part of their success. Instead of spending fortunes in costly buildings, they have devoted themselves to increasing the excellence of their machines, until they have produced that which gives complete satisfaction to every lady owning one, and which, with reasonable care, will last a lifetime.

Our friend Mr. Thomas Barrows is the gentlemanly and polite agent for the "Victor," and at 1215 Market street, San Francisco, and 1063 Broadway, Oakland, our readers can get all the information necessary to the selection of a good and reliable Sewing Machine.

A BLESSING.—The most estimable blessing vouchsafed to mankind is health. He may have riches, high social standing, distinguished talents, in fact, everything to make the heart glad, but unless he has health all these others are but nothing towards making him happy. Keep your head cool, your feet warm, body clean, be temperate in all things, and buy your tea and coffee of Hanly & Co., and you will be healthy.

THE POLISH OF MERIT.—It is perfectly right that there should be stubborn rivalry in every pursuit, for then the real merits of the parties are brought out. Competition in business is a mighty furber, for it produces the bright polish of superiority. All the rivalry among the photographers of this city only seems to make more manifest the many beauties of the different styles of portraits produced at Morse's renowned Palace of Art, 417 Montgomery street. His albumen is particularly deserving of admiration. Several years have been spent in bringing this style to its present state of perfection, and it certainly is far ahead of anything else attempted in the line. Then there are the promenade photograph, and others which are strikingly beautiful in every artistic respect. Indeed, a visit to Morse's gallery is a rich treat in itself.

The distressing complaint known as rupture has generally been regarded as incurable, the profession being content to devise some mechanical support, by which some relief was obtained. But with the advance of knowledge, impossibilities become possibilities. It is now confidently asserted that rupture can be cured. This is good news to thousands who have despaired of being well again. A new mode of treatment has been discovered by Dr. Rowe, which is said to be certain of effecting a radical cure. Persons suffering should apply to the Rowe Elastic Truss Company, 609 Sacramento street.

PUBLIC SPEAKERS AND SINGERS WILL FIND "Brown's Bronchial Troches" beneficial in clearing the voice before speaking and singing, and relieving the throat after any exertion of the vocal organs. For Coughs and Colds the Troches are effectual.

Our Oakland ladies will please remember that A. Lendorf, at his cosy dry goods store, No. 724 Market Street, is now selling elegant styles of Fall and Winter Dress Goods. They are simply splendid, and for neatness, durability, and cheapness surpass anything yet introduced. Call and see them. The direct and shortest route from the Market street landing is up Market street.

TO REMOVE THE CAUSE OF THE disease is its only perfect cure. WISTAR'S BALSAM OF WILD CHERRY gives vigor and healthy action to the lungs, cleanses them of all impurities, and, as shown by thousands of witnesses, performs a radical cure of coughs, colds, bronchitis, etc.

For the very best PHOTOGRAPH go to BRADLEY & RULOFSON'S, "Elite Studio," with an elevator, 429 Montgomery St., San Francisco. Closed on Sunday.

A Sewing Machine is an absolute necessity in every family. In making a selection do not fail to examine the Wilson Shuttle. This machine is meeting with unprecedented success, being sold at a less price than any other first-class machine, and at the same time combining to a greater degree all the essentials of a family machine.

Machines will be delivered at any Railroad station in the country, free of transportation charges, if ordered through the Company's Branch House. They send an elegant catalogue and chromo circular free on application. This Company want a few more good agents.

ALAMEDA COUNTY Lands & Homesteads

Desirable Business Property for Sale and for Rent at Great Bargains.

RAIN LANDS, STOCK LANDS, GARDEN AND HOMESTEAD LANDS.
200 ACRES of Beautiful Valley Farming and Nursery Land, on main county road, near Lewis' Nursery, San Lorenzo—\$125 per acre—a low figure.
90 ACRES Rich Level Land, on a main road, near "MILLS SEMINARY"—creek of water running through the tract—\$185 per acre—cheap.

200 ACRES in a beautiful and healthy locality, with good improvements; spring water in house and barn, bearing orchard and vineyard, land all fenced, good for stock and grain purposes, near good school, six miles from Railroad Station. For persons out of health, this place is famous for curing many complaints. Price, \$6,000, part cash. Title perfect.

640 ACRES, part grain land, \$7.50 per acre, 1,800 ACRES GRAIN LAND, of which 1,400 are in grain the present season; \$18 per acre. One crop will pay for the land.

400 ACRES, nearly all good grain land; half a mile from R. R. Station, at \$8 per acre. A rare chance.

2,000 ACRES, at \$20 per acre.

320 ACRES, improved milk and dairy ranch, for \$4,000.

FRUIT VALE HOMESTEAD OF 10 ACRES, improved, for \$6,500—a great bargain.

3,500 ACRES of splendid grain and